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THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

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Ecclesiastical Affairs.

PRIESTLY PRETENSIONS.

A strong temptation occasionally besets us to make sport of the extreme assumptions here and there of clergymen of the Church of England. They are so *outré*, so defiant of the intelligence of the age, so broadly illustrative of what we may call the clerical strut, and so easily turned into food for laughter, that it is only by putting upon ourselves a strong—perhaps a too strong—moral restraint that we can successfully resist the impulse within us to expose to the public the comicality of such specimens. We prefer leaving them to make their own impression upon the public mind. A joke *circum sacra* is not usually acceptable to our taste. But there are some provocatives to derision which are mixed up with instructive matter. An ape, for example, in the humiliatingly close resemblance which he bears to man, not only sets us laughing, but sets us thinking; suggests to us serious problems requiring serious discussion; and puts us upon discriminating, as far as reason and knowledge can do so, between the essential differences of the one from the other. Something of this sort applies to the extreme positions taken up by a few—and, in theory, not a few, we fear—of the Established clergy. They play antics which startle our risible emotions, but which, nevertheless, present subjects for grave reflection when the laughing fit is over. They exhibit such self-conceited incongruities with the customs, manners, and spirit of the age, as to suggest an inquiry how far they belong to, and may be accounted for by, individual caprice, or to what extent they are the outcome of a widely recognised system. They may be classed, perhaps, in the category of caricatures, but even a caricature, however ridiculous, is supposed to present some resemblance to the truth. An ape would not tickle our fancy but for its rude likeness to the human family.

Our last number contained a brief correspondence which was inserted without comment under the above heading. It was between the Rev. Baillie Wallace, Rector of Moresby, and Dr. James Dick, a medical practitioner at Whitehaven. The occasion of it was the consent of Dr. Dick, who is a Churchman, to open a bazaar at Parton, having for its object the raising of funds for the erection of a Sunday-school in connection with the Congregational Church of that place. Parton seems to be within the rectory of the Rev. W. B. Wallace, for he calls it his parish, or, it may be, for we have not made special inquiries into the matter, that Parton is only a neighbouring parish to Whitehaven, in which latter place the bazaar was proposed to be held. The clergyman held himself to be aggrieved by the courtesy which prompted Dr. Dick, albeit a Churchman, to render a kindly service to his Dissenting neighbours, and addressed to him a letter protesting against his intentions, and desiring him, as it was not too late, to abstain from the fulfilment of it. The reason he assigned for his extraordinary, and, we may add, officious, application was that "the unfortunate children of this benighted place may be brought up in gross heresy and antipathy to the Holy Catholic Church of Christ," and that, "even in a worldly point of view it is not right, and is a breach of etiquette, that a Churchman should come into a neighbouring parish to lend his countenance and support to most unjustifiable schism." Dr. Dick replied to the rector to the effect that he meant to open the bazaar in question, as announced, without the least hesitation, convinced that in doing so he was acting as a Christian, if not as a Churchman." This seems to have stung the Rev. W. B. Wallace to the quick, and he commences his rejoinder with the following insolent passage:—"My dear Dr. Dick,—*Ne sutor ultra crepidam* is a good old proverb. The present generation, however, seem to be of opinion that, so far at least as 'Divine philosophy' is concerned, every *sutor* may fling aside his *crepidam*, and instruct his spiritual teachers with all the gravity of a 'master of the sentence.'" "I could not," says he in a succeeding paragraph, "under any circumstances, enter into an argument with you on religious matters, as it is my province as a priest in the Church of God not to argue with, but to instruct laics." And he goes on, "It seems to me a great pity that, thanks to the religious indifference of the State, the Church is unable at present to close Dissenting conventicles, and thus check the spread of the 'sin of disobedience,' and the growth of impurity, lawlessness, and other evils (not to speak of infidelity) which seem to be the natural outcome of Dissent."

Now, we are not going to be so absurd as to raise an indignant hullabaloo over this parson's extravagant assumptions. He has imbibed, to the fullest extent of his capacity, the spirit of the system which he receives public support for maintaining, and, no doubt, he has written in accordance with his measure of light. But as there are some insects which people for their own sakes avoid crushing if they can, lest they should subject themselves to inconvenient results, so there are clerical offenders against the sense and taste of society that should never be assailed save when they are likely to breed creatures like themselves. If we notice this Whitehaven rector, with his ignorant talk about "heresy," "unjustifiable schism," and the "sin of Korah, Dathan, and Abiram," it is not, as he tells Dr. Dick, to argue with him, or even to remonstrate. It is merely to point out to our readers that in the more auspicious times of the Establishment, the State-Church sent forth an army of similar pretenders, and that, preposterous as it would seem to be, the present tendency of the Church Establishment operates in the same direction, and, unless checked by the good sense of the people of England, will, no doubt, terminate in the same result.

The laity of the Church are much to blame for this state of things. Generally speaking, they abominate the clerical assumptions at which they connive. If they would do their part, as Dr. Dick has done in this correspondence; if they would express their real sentiments firmly but politely; if they would practically display their charitable sympathies instead of yielding to the priestly pretensions of the clergy, the prospects of that Church would be brighter than they now are. For the present, Mr. Baillie Wallace's conduct and language are *outré*. So, twenty years ago, was preaching in a surplice. It is not more unlikely that twenty years hence (should things continue upon their present footing so long) the language of the Rector of Moresby will have become as common as the wearing of the surplice in the pulpit is the fashion in the present day. Give to priestism an inch, and it invariably takes an ell. The only way in which it can be kept under, or, at all events, be prevented from developing into a public nuisance, is to put an end to the politico-ecclesiastical system upon which it nourishes its strength.

STATE-CHURCHISM IN CEYLON.

It is in some respects a fortunate circumstance that Mr. W. McArthur was unable during the late session to obtain a night for discussing the ecclesiastical affairs of Ceylon; since a discussion next year will take place under circumstances which will secure for the subject a degree of attention which could not have been previously hoped for. We all know the disposition of Parliament to postpone the consideration of topics until they have assumed, what is called, a practical character, and that is especially the case with ecclesiastical topics. And the interest attaching to colonial questions is of so distant a kind, that they are seldom dealt with in earnest until they have occasioned some disturbance, or threaten interference with the ordinary course of Government. Mr. McArthur would have had to face this difficulty last session, and probably would have been also prejudiced by the belief that his clients were only colonial advocates of disestablishment, who, in their own locality, were engaged in a struggle analogous to that on which the Imperial Parliament looks with serenity at home.

Thanks, however, to the proceedings of the new Bishop of Colombo—fully described by us last week—all that has now changed. Ecclesiastical matters in Ceylon have suddenly become interesting to people in this country, who before were as ignorant as they were indifferent in regard to them. The Establishment in the colony, as a consequence of the action of Bishop Copleston, has thrown out of gear religious machinery, in the working of which a large section of the Church of England in this country is deeply interested. It may be an exaggeration to say, as has been said by a speaker at one of the local indignation meetings, "this is not a quarrel between a few men in a small colony; it is the beginning of a great question which will ring throughout the whole of Her Majesty's wide dominions," but assuredly this controversy is more than local, and will raise other questions, the full range of which cannot just now be measured.

At first sight it might appear that this is but an ecclesiastical quarrel, in which only Episcopalians are concerned; so that outsiders, and especially English Nonconformists, may look on, not as uninterested spectators, indeed, but as not being called upon to intervene, with a view to the exercise of their political influence. When Sir Bartle Frere, at the last annual meeting of the Society for the Propagation of the Gospel, said that he had been greatly struck by the evidence he had seen in favour of "the *Episcopal* organisation of our missions," he may have spoken merely on his personal responsibility, or he may have been privy to a deeply-laid scheme, charged upon the High Church party, for depriving the Church Missionary Society of its present independence, by compelling its missionaries to submit themselves to Episcopal rule, as though they were labouring in the mother country. The *Record* speaks of recent events as having precipitated a crisis, which, apparently, has been anticipated, and appears to feel that it is one which must be dealt with by that society with uncompromising firmness.

That is one aspect of the question; and no one who is interested in missionary work can regard it with indifference. The attempt to convert the heathen to Christianity by means of "lord-bishops" and their "surrogates," of mitres and croziers, of episcopal decrees curiously compounded of legal and unctuous phraseology, of hardly-defined parochial divisions, and of claims based on the ecclesiastical laws and the ancient traditions of England—all this seems so grotesque, that it might be ridiculed, if no high interests were at stake. But the attempt is made to the hindrance of good work, long carried on by Christian men, who, in taking the Gospel to distant shores, have happily left behind them the paraphernalia, and a good deal of the exclusive spirit, of an Establishment. It is also made in the face of new converts to Christianity, and of others whom the missionaries are endeavouring to bring within the Christian fold, and who may well be scandalised, or puzzled, at the strange incidents which have followed the arrival of the new bishop. We can, therefore, well understand the irritation and almost passionate resentment of, not only most of the Episcopalian, but of the Nonconformist inhabitants of the colony. To them it seems to be an altogether unchristian errand on which the Bishop has come, and their feelings are evidently intensified by the fears they have of Romish innovations, to follow the episcopal assumptions against which they protest.

There, is, however, another aspect of the subject which makes these proceedings much more than a merely ecclesiastical quarrel. For Church-of-Englandism in Ceylon is not, as in most of the colonies, on a purely voluntary footing: it is a church established, after a fashion, by the State, and is in part supported by public resources. Not only has the Bishop of Colombo been selected by the Colonial Secretary, and gone out with the authority of the Crown, but he is salaried out of the proceeds of taxation, levied on Hindoos and other non-Christian inhabitants of the island. As much as 10,000*l.* a-year is, we believe, paid out of the colonial purse to episcopal clergymen, in addition to pensions paid to clergymen and bishops who have retired to England. Nor are the inhabitants passive under this unrighteous system; since they are preparing an appeal to the British Parliament, and demand that the policy of disestablishment which has been adopted in other colonies shall be applied to Ceylon, where it is more conspicuously called for than in Jamaica or elsewhere. Even Governors of Ceylon have joined in the demand. Thus, when a vacancy formerly occurred in the bishopric, Governor Gregory wrote to Lord Carnarvon—"It appears to me that every argument which applied to disendowment in the case of the Irish Church applies with far greater force to disendowment in Ceylon;" and he added that had it not been for Bishop Jermyn's vigour and popularity, he should not have hesitated to assert that the State endowments "were doing more harm than good." He therefore advised the non-appointment of another bishop, as "an excellent opportunity of letting down the present system without jar or conflict." The governor was, however, told that he was too late, for another bishop had been appointed; though Lord Carnarvon added that he was not prepared to take away Government support from the churches which received it.

This was not the first time that a Governor of Ceylon had advised that there should be no fresh appointment to the episcopate; for Sir Hercules Robinson urged the same course on Lord Kimberley, and with the same result. And, in doing so, the then Governor made representations which will now be regarded as fulfilled prophecy. Writing in November, 1874, he said that it was felt by the Executive Council "that the post was not absolutely necessary, and that, if the selection for it were by any chance to fall upon a person less tolerant and liberal in his religious views than Bishop Claughton, such an appointment might possibly be productive of sectarian strife and jealousy, and lead to much local unpleasantness."

It is in the light of such facts as these that recent events must be regarded, because they explain the strong feeling which exists in the island; while they also point to the duty which devolves on the advocates of disestablishment here, to use their influence to secure a change in the ecclesiastical policy of the Colonial Office.

We are not at all surprised to learn that what has just happened has already given a great impetus to the cause of disestablishment. Thus the *Ceylon Observer*—which has long rendered able service to that cause—says:—

> The present deadlock between the bishop and the Church missionaries, and the hardships, if not persecution, inflicted on [the latter, are likely to awaken people of all classes and denominations—and more particularly Churchmen—to the evil of the State connection and the State appointment of bishops more thoroughly that all the memorials and arguments of the committee appointed to promote the abolition of ecclesiastical subsidies in Ceylon. We are asked on every side how disestablishment can best be promoted, and Episcopalians, who had not previously thought, or at any rate cared, about the matter, are now voluntarily declaring that they are prepared to sign the memorials and unite in action that will secure for them such a result.

And the vigorous language of the *Observer's* correspondent, and the no less vigorous acts of the protesting parties, justify the statement.

It may thus come about that we shall owe to the new policy of the High Anglicans, backed by Lords Carnarvon and Salisbury, the overthrow of a system which, bad enough at home, is far less defensible in India and Ceylon. It needed something to force the question on the English public, and, young as he is, Bishop Copleston has proved to be the instrument for effectually doing it.

RECENT SECESSIONS FROM THE FREE CHURCH.

(From the *Daily News.*)

It would almost seem to the uninitiated eye as if the "Highland Host" of the Scotch Free Church were *en route* to Erastianism. At the present momant it is raining Macs upon the Establishment; not a Sunday passes but some "licensed" Celt, poor in income but rich in inflexible dogmatism, some M'Iver, or M'Naught, or M'Lachlan, or M'Sycophant, gives his congregation an elaborate chapter on Scotch ecclesiastical history, the central point in which is "the infamous Act of Queen Anne," while the practical conclusion is that the historian, considering that that detestable statute has been repealed, now sees his way, and even sees it to be his duty, to leave the Church of the "Disruption" for that "communion" which in everything but patronage and numbers of adherents is the Church before the "Disruption." Then there is a meeting or the Established Presbytery of Glasgow in hot haste, the convert is smothered in embraces by his new brethren; while his former friends of the Free Presbytery take note of the ecclesiastical union in their own peculiar way. There is little to vary the monotony of the history of these secessions—which is all explanation, exhumation, congratulation, and vituperation—for Highland clergymen seem to be very much alike. Mr. M'Lachlan, the latest—until next Sunday—of the secessionists, hardly seems to have been so fortunate as his friend Mr. M'Naught, for only a portion of his congregation go with him from the Free Church to the Establishment, the remainder denouncing him as a "hireling," and as having "lost his faith in God, and transferred it to the golden handle which the late Mr. Baird had affixed to the beam of anti-patronage made by Mr. Disraeli." But the motives, the means, and the ends of all these secessions are substantially the same. Their ecclesiastical and political aspects may be easily dismissed. The revolt of a M'Naught here or a desertion of a M'Lachlan there means little one way or the other. Mr. M'Naught and Mr. M'Lachlan, are Scotch ecclesiastics of the same description—men with not particularly hard heads, and slender purses. It is difficult to see that the Establishment can gain much by the adhesion, or the Free Church lose much by the desertion, of men of this type. To take the case of Mr. M'Naught, who has made a frank confession, which, however, it appears he never expected would reach the newspapers, it cost the leading layman of the Establishment, now dead, 10,000*l.* to bring him over, and besides, as we learn from the financial statement of the Free Church for last year, he and his congregation are not self-supporting, for while his stipend, obtained from the Sustentation Fund, amounts to 160*l.*, he and they have only contributed to the fund 100*l.* 17*s.* 10*d.* By his departure, and according to his own statement, the Free Church gains 2,000*l.*, and has saved a considerable annual drain upon its income. Then, again, the wiser heads in the Establishment cannot look upon the accession of such men as Mr. M'Naught and Mr. M'Lachlan otherwise than as an embarrassment. They belong to the strictest, organ-hating, ritual-opposing class of Scotch Presbyterians, and the hope of the Church lies not in such men, but in those who have "broad," or even latitudinarian, views, or at least think that bad music is not the best service to offer to the Deity. Nor is it likely that the M'Naught and M'Lachlan disease in the Free Church will end in a serious epidemic.

It is from the ethical rather than from the ecclesiastical point of view that these secessions from the Free Church are chiefly notable. They seem to establish, or rather call to remembrance, the fact that there exists—whether or not there should exist is another question—a relation between deep faith and hard cash. Mr. M'Naught's statement to his congregation does not disguise the fact, but openly blurts it, that had it not been for the late Mr. James Baird he would not have been able to hand himself, his congregation, and his new church building over to the Establishment. The Free Church only offered him 60*l.*—satisfactory explanations showed that it was not in the power of the Church to offer more—while Mr. Baird offered him 10,000*l.*, and his ecclesiastical views having more of a Baird than a Free Church complexion, he accepted the latter offer. Mr. M'Lachlan, indeed, is in a somewhat different position, but even he says that he "might have endeavoured to see Mr. Baird had he thought he was to die so soon, and had he seen him he would have certainly asked him for aid in connection with his church." The transaction, both on the part of the donor and of Mr. M'Naught, the recipient, as well as of Mr. M'Lachlan, who might have been a recipient of the Baird money, seems to have been thoroughly, even refreshingly simple. "Will siller doe't?" was the characteristicallly abrupt and honest question of the *Patroness.* And as Mr. Baird's faith was firm, and his financial credit good, "siller" did it. Nevertheless, there is nothing sordid about the matter. Mr. M'Naught says that he has sacrificed a third of his income by the step he has taken, and Mr. M'Lachlan that his secession will cost him 100*l.* for the first year; and there is no reason to doubt their statements. If they have sold any one for a mess of pottage it has not been themselves, and they are quite entitled, therefore, to the secondary place in morals assigned to those who sacrifice themselves, not for pure principle, but for the body or association to which they belong. Mr. M'Naught, indeed, as the son-in-law to the late Dr. Gibson and the heir to his principles, is quite a typical ecclesiastic. So long as he lived, Dr. Gibson was the greatest, because the most conscientious and thorough-going of obscurantists in Scotland. Essentially he was a clerical bruiser, with the soft heart and hard knuckles of all bruisers; but beyond his capacities and proclivities as a polemic, he was one of those happily constituted dogmatants who refuse and, indeed, are morally unable to see any other interpretation of their creed than their own. Mr. M'Naught is a dogmatist of the Gibsonian and not altogether unlikeable sort. He wishes above all things to see the faith once delivered by the fathers—or, more accurately, left as a legacy by his father-in-law—prosper, and if "siller will doe't," why not use it? "God has been working mightily in our behalf" is his theory of the 10,000*l.*; and in Mr. Baird he sees only one "on whom God has not only bestowed wealth but grace." Moralists and religionists of wider views and heavier metal than Mr. M'Naught may say that, at all events, it is nobler for the mountain of pelf to come to the Mahomet of poverty than *vice versa.* But all men are not heroes, martyrs, or apostles, and the M'Naughts and the M'Lachlans should not be too severely dealt with for not venturing to assume a virtue if they have it not.

In fact, these secessions, and the transactions preceding them, which they have unveiled, give a pleasanter interpretation of the connection between faith and ready money than that which is generally prevalent. Mr. Baird, on the one hand, does not appear to have been one of those persons who think of themselves first and the propagation of their creed, or it may be the advancement of their church, next; he never "marked the marble with his name;" and when he died he did not "endow a college or a cat." His work in the way of endowment for his church, or for that section of it which held his "creed within a creed," he did before his death, and, taking everything, including his own nature, into account, did it in an open and above-board way; and there seems to have been as much simplicity in him as is compatible with an imperfectly educated business man who has amassed a colossal fortune, and not lost his head. On the other hand, if he was simple, there seems to have been little that was Jesuitical in the conduct of the M'Naughts and M'Lachlans who received, or would gladly have received, of his wealth. "God had been working mightily in their behalf." This is the beginning and the end, the sum and the substance of the whole matter. It is easy to maintain, and not even difficult to prove, that poverty and spirituality are more naturally allied than "gear and grace." But for ordinary people who have not the making of martyrs in them, and whose self-sacrifice means nothing more than the thinking of the society to which they belong, more than of themselves, it is conceivable that faith cannot get along without a balance at the bank. We trust that there have been no more immoral transactions in ecclesiastical history than those between Mr. Baird and these converts to the Establishment, the wheels of whose transit from the Free Church he so successfully greased.

ENGLISH NONCONFORMIST SUNDAY-SCHOOLS IN 1876.*

(From the *Blackburn Times*.)

When the Nonconformists ask that popular elementary education in the public day-schools of England and Wales, into which children of parents of all creeds are to be promiscuously forced by universal statutory compulsion, may be either unsectarian or secular, they are often reproached with being hostile to religious instruction for the young. Parliament has turned a deaf ear to every appeal for equal treatment of all churches and sects in national education; and, pushed on by the clergy of churches endowed by the State who are clamorous for a new endowment from the public taxes for the propagation of their sectarian tenets and interests, has passed a measure which ten millions of English Nonconformists consider calculated and *meant* by its promoters to injure their position and weaken and oppress them as much as possible. But while the Nonconformists may submit as loyal citizens to this law which is to them an outrage and a wrong, as they have submitted before to many an iniquitous disabling piece of legislation during three hundred years, they may at least be suffered to deny the accusation, which adds insult to injury, that they are in league with unbelievers to banish religion from the domain of popular education, and to destroy Christianity out of the land. To that calumny their answer is that they have done more for the religious education of the children of England than the clergy and members of the Established Church have done, with all their affluence of pecuniary resources and vaunt of peculiar devotion to the religious element in education. But the Nonconformists differ from their censors in this, that they elect to do the work of imparting religious knowledge to the children placed under their charge themselves, gratuitously, without asking the State to subsidise their work with a single shilling; and do not seek to saddle the poor overwrought day-schoolmasters and mistresses with that duty of teaching religion which clergymen are beneficed to perform, and which a vast company of Sunday-school teachers are ready to help in without fee or reward. . . . Having something of a turn for statistical inquiry, we were induced to make an attempt to procure particulars of the number of Sunday-schools in each of the principal free Protestant churches in England and Wales, which we might present to the readers of the *Blackburn Times*, to set against the charges of aversion to religious instruction of children heedlessly uttered to the disparagement of Dissenters by the day-school sectarians. The statistics we have brought together are not exact in all cases to the last unit, but they are a close approximation to the truth, as we believe. Let us see, then, what is the works of English and Welsh Nonconformity in Sunday-schools in 1876.

We take first the largest in point of numbers of the Free Churches of England—the original Wesleyan Methodist Connexion. The Wesleyan Annual Conference, held this year at Nottingham, is just over. The statistics of connexional Sunday-schools there presented give the number of Sunday-school teachers as 113,503; and of Sunday scholars, 725,312. The scholars had increased by 25,102 in one year, and by about 240,000 in ten years. These figures are official and full, and cannot be disputed; for the Wesleyan Conference is always exact in matters of statistical returns.

The next of the Methodist churches of this country in magnitude is the Primitive Methodist. The Conference of this connexion was held in June last, at which the reports of the Sunday-schools of the Primitive Methodists gave the numbers of teachers at 53,949, and of scholars at 334,991—in round numbers 335,000. The increase of Sunday scholars in one year had been as many as 18,000.

Another important Methodist body is the United Methodist Free Churches, whose annual Conference is just past. We find that the statistical report of the Sunday-schools of the connexion for 1876 gives 26,003 teachers; and 176,593 scholars. The increase of scholars in one year was 5,874.

The Calvinistic Methodist Church is the Welsh branch of Methodism. At its recent General Assembly at Swansea, it was reported respecting Sunday-schools that the teachers numbered 20,385; and the scholars, 153,762. This is an active and rapidly increasing section of Nonconformity.

The New Connexion of Methodists is a smaller body than any of those previously enumerated. But the report on Sunday-schools presented to the Conference of the connexion held at Dewsbury, a few weeks ago, gives the respectable numbers of 10,490 Sunday-school teachers, and 73,263 scholars.

The Bible Christians, another Methodist association, report this year 9,500 teachers, and 49,920 scholars in their Sunday-schools. The Wesleyan Reform Union, nearly a year ago, reported 18,760 Sunday scholars, and the Independent Methodist Conference lately reported 10,967 Sunday scholars.

We now come to the churches whose polity is Congregational. The returns here are less precise than in the Methodist churches, because there is no central authority that has the power to require all congregations to make returns. On this account the endeavours of a committee of the Congregational Union to make a complete census of Sunday-schools of the denomination have been only partially successful. In the *Congregational Year Book* for 1875 is printed a report by the secretary of the Union, Mr. Hannay, on Sunday-school returns, in which it is stated that the Welsh Sunday-schools of the denomination were not reported upon; and with respect to those in England 683 Sunday-schools out of 2,100 schools returned 163,065 scholars; and these schools making returns were in cities, towns, and villages indifferently. Computing the members for the whole 2,100 schools in the Union at the same ratio, the total of Sunday scholars in the Congregational Sunday-schools in England alone would be, says Mr. Hannay, 548,016. But the committee, afraid of being over the mark in their estimate, suggest a deduction of 25 per cent. upon the total arrived at—a surrender which we are disposed to consider unduly lavish. The minimised total so accepted is 411,500 scholars, with 42,000 teachers, in English Congregational schools. To complete the estimate of the denomination the Welsh Schools, the Scottish Schools, and those in Ireland and the Channel Islands must be added. The Welsh Congregational Sunday-schools are statistically reported upon in the "Year Book" for 1876, and number a total of 90,291 Sunday scholars; but 153 churches make no return, which should add, in the same proportion of scholars to each that rules in the places sending reports, about 15,000 scholars to the Welsh statistics. Excluding Ireland and the Channel Islands from the reckoning, adding 20,000 scholars connected with 109 Scottish churches, and accepting the inside estimate of the Committee for England, we obtain an aggregate of Sunday scholars in the Congregational Sunday-schools on this side of the Channel of 536,000 scholars, with some 55,000 teachers to teach them. We believe the English schools of this denomination contain considerably more scholars than is here shown; but we prefer to stick to the modest reduced estimate of the official reporter to the Congregational Union.

Respecting the Sunday-schools maintained by the Baptist churches we lack the "latest particulars." In the *Westminster Review* for October, 1871, is an article containing a statement respecting Baptist churches and Sunday-schools, which is our authority for the estimate that in 1870 there were in Sunday-schools connected with Baptist Associations 307,159 scholars. These returns expressly exclude "detached churches in no union" of Baptists. These are, we believe, rather numerous. We have the *Baptist Handbook* for 1872, which gives the Sunday scholars then at 315,000. In four years, since 1872, the number of children in Sunday-schools of the Baptists must have materially increased. We will take the low estimate of one per cent. per annum for the increase of Baptist scholars (the Wesleyan increase in ten years we have seen was above 30 per cent.) and will add two per cent. to the total on account of detached churches not included in the return, and then the total of Baptist Sunday-school children in 1876 will stand at 334,000 or thereabouts. Dr. Landels in a recent address spoke of the children in Baptist Sunday-schools as numbering "a third of a million."

The Sunday-schools of the Presbyterian Church of England contain, on an estimate based on recent official returns, about 40,000 scholars at the present date; to which we may add 5,000 scholars for the schools of at least a score of Presbyterian congregations in England not yet united in the new English Synod. The Presbyterian total of Sunday scholars for England may thus be put at 45,000.

We cannot go into close particulars of all the minor Protestant Nonconformist Churches and isolated congregations. These include the Unitarian "Free Gospel" Methodists, Plymouth Brethren, Moravians, New Church or Swedenborgians, Welsh Presbyterians, Society of Friends, Countess of Huntingdon's Churches, Christian Brethren, Free Church of England, and divers other little Christian confederacies which go to make up the "140 sects" (!) in England, at which Bishop Fraser stands aghast. These lesser bodies comprised among them at the Census of 1851 nearly 1,500 congregations, including several hundreds of single isolated congregations. Some of them have sprung into being since 1851, as, for example, the "Free Church of England." There are also several very large Sunday-schools, conducted by Nonconformists chiefly, in some towns which are attached to no denomination of Christians. It will, therefore, be a safe estimate to reckon that connected with probably nearly 2,000 congregations of the minor sects and detached ones, there will be Sunday-schools containing 100,000 scholars. We do not include Roman Catholics, Greek Church, or Hebrew synagogues, Catholic Apostolic Church, German or Dutch Churches, or the Mormons. In tabulated totals our particulars of English Protestant Nonconformist Sunday-schools appear as follows:—

Official returns—	
Wesleyan Methodist Sunday Scholars ...	725,000
Primitive Methodist	335,000
United Methodist Free Churches... ...	176,000
Calvinistic Methodist	154,000
New Connexion Methodist	73,000
Bible Christians	50,000
Wesleyan Reform Union	18,000
Independent Methodist	11,000
Congregational Churches	536,000
Estimate—	
Baptist Churches —	334,000
English Presbyterian Churches	45,000
All otner Protestant Free Churches ...	100,000
Total... ...	2,557,000

We have thus, at some little trouble, placed before our readers a more complete summary of the Nonconformist Sunday Schools of England and Wales than has been compiled and published in any form since the year 1858, when a Royal Commission of Inquiry into the state of English Education, to which the present Bishop of Manchester was an assistant, gave in a Parliamentary return their estimate of English Sunday-schools at that date. These Royal Commissioners obtained returns of Sunday-schools containing in all 2,388,397 scholars. Church of England Sunday Schools claimed 1,062,822, of these scholars, and as all the Commissioners were zealous Churchmen we do not need to fear that many Church Sunday-schools were overlooked. There remained 1,202,913 Sunday scholars allotted in the report to Dissenting schools. If the Nonconformist schools of England and Wales in 1858 contained no more children than they were credited with by these commissioners, it simply follows from the returns we now give from official sources that the Nonconformists in eighteen years have *more than doubled* their numbers of Sunday-school scholars! They have now 2,557,000 scholars enrolled. We delete the odd 57,000, that nobody may have room to suggest exaggeration, and we then safely assume that the children receiving weekly religious tuition at the schools of our English free Protestant churches numbered, in 1876, full two and a-half millions. We cannot say how many the Church of England Sunday-scholars have increased since 1858, when they were something over one million. Perhaps Bishop Fraser knows, and we should be obliged if he would give in one of his addresses the official figures for the Sunday-schools of his Church.

* A brief quotation from this useful paper appeared in our last number. We now give it almost entire, as likely to interest many of our readers, who will be thankful to the editor of the *Blackburn Times* for these valuable statistical data.

BUNYAN'S GRAVE IN BUNHILL-FIELDS. — The carved stones over the grave of John Bunyan, whose remains for nearly two hundred years past have rested in the Bunhill-fields Nonconformist burying ground, will, it is said, unless steps are speedily taken, become almost unrecognisable. Although restored so lately as 1862, owing partly to atmospheric causes, but more to the vandalism of tourists visiting the shrine, the more prominent portions of the sculpture are rapidly disappearing.

THE ECCLESIASTICAL CONFLICT IN VENEZUELA.—According to the latest accounts from Venezuela, the conflict between Church and State in that Republic has ended in the submission of the Roman Curia. The message of President Guzman Blanco to the Congress, and the laws passed by the latter for putting a stop to the intervention of the Church in State affairs, seem to have produced so much alarm at the Vatican, that the Nuncio, Roca Cocchia, was at once sent to Caracas to resume the negotiations, and ultimately to announce the approval by the Pope of the dismissal of Archbishop Guevara and the appointment of his successor, José Ponte. Guevara has now been compensated for the loss of his appointment by a gratuity and a pension. The new archbishop took the oath in the presence of all the authorities, and at the same time made a speech, in which he compared the President to Augustus, Pericles, and Charlemagne. On the 19th of June the President addressed a second message to the Congress, explaining the conduct of the Government, and requesting that the ecclesiastical laws it had passed might be cancelled; and the Congress at once complied with this request. The new laws have thus only been in existence a few months, having served their purpose of frightening the Pope into submission to the demands of the Government.—*Pall Mall Gazette.*

LORD NORTHBROOK ON INDIAN MISSIONS.—There is a striking passage in the Earl of Northbrook's recent speech at Falmouth which deserves preservation at a time when High Church and Low Church dogmas are being freely discussed by Europeans in India. Lord Northbrook has come home after his term of office as Governor-General with a conviction, that is evidently deep-rooted, that it is not the part of the Government of India to connect itself with any form of belief or religion in India. To the missionaries must be left the propagation of Christianity; but he gives it as his earnest conviction, after seeing much of India, and visiting districts in which there are thousands of native Christians, that the most suitable road from idolatry and superstition is not necessarily any one of those which our various sects present to the people. He evidently expects that a more primitive form of Christianity will take hold of the natives of India than that which we present, "I believe (he said) that they will go further back and get rid of much of the dogma which has overlaid the foundations of Christianity for nearly 1,800 years; and some of us may live to see them adopt a form of Christianity more nearly approaching the simplicity of the Apostolic Church than any which now exists." Lord Northbrook said some sound things at Falmouth about silver; this we take to be golden.—*Homeward Mail.*

A ROMAN CATHOLIC MAYOR AT LANCASTER.—A good deal of bitterness of religious feeling exists in Lancaster at the present time, caused by the mayor (Ald. Preston), who is a Roman Catholic, having recently announced his intention of visiting, "in his official capacity," the church of St. Peter's on the occasion of Cardinal Manning preaching there next Sunday, September 3. It is said that Alderman Preston was elected to the office of mayor because his fellow-townsmen did not wish throw any barrier in the way of his civil promotion owing to his religious belief, but that an official visit to his church was never thought of, and is an insult to the

Protestant feeling of the town. Steps are being taken in some quarters to call a public meeting to protest against the intended visit, which, if allowed, would, the oppositionists urge, set a precedent to other towns in England that might be attended with "consequences it is alarming to contemplate."—*Leeds Mercury.*—[Surely no such meeting will really be held! Has not a Roman Catholic mayor as much right to visit his Church "officially" as a Congregationalist or Presbyterian? Is not Catholic feeling insulted when the mayor and corporation go to a "Protestant" place of worship? Why not abolish altogether this silly mediæval custom, which is only an offshoot of the State-Church system, and is certainly not in harmony with that religious equality which so many Protestants advocate in theory, and which gives occasion to needless jealousy and bickering.]

"Interchange of Pulpits" in Australia.—The question of the desirability of an interchange of pulpits among the clergy of the Church and the ministers of the various denominations has been raised in Australia, and the Bishop of Sydney has pronounced strongly against any such scheme. At the recent diocesan synod held at St. Andrew's Cathedral, his lordship said that he felt persuaded that neither the edification nor the peace of the Church would be promoted by an interchange of pulpits, and that Churchmen would lose rather than gain in these respects. He considered also that the congregations of the Church ought to be respected. At present the subscription of the clergy and the licence of the bishop afforded some guarantee that the doctrines of the Church of England would be taught, and this would be wanting if strangers might be introduced at the discretion of the incumbents. The bishop added that his own practice on the matter had been misapprehended. He had officiated in a Presbyterian and in a Wesleyan place of worship, and occasionally on goldfields or in the interior, in "Union churches," as they are termed. In those buildings the Church either had a right to hold service by agreement at the time when they were built, or permission to use them for a Church of England service had been obtained. For the time being they were so used, and in every such case the service of the Church of England, and not that of the denomination to which the building belonged, was the service held. The bishop also expressed his approval of the maintenance of the parochial system.

Italy and the Papacy.—Signor Mancini, the Italian Minister of Education, has addressed a letter to the "Società Emancipatrice" of Naples on the ecclesiastical policy of his Cabinet. He says that he adheres as a Minister to the views and principles regarding the religious question which he expressed as a member of the Opposition, though he still considers that the most effectual means of settling that question can only be provided by the Legislature. As to the new regulations promised by Art. 18 of the guarantee law for the administration of all the Church property in the kingdom, a special commission has been appointed to make the necessary preliminary inquiries on the subject. The question of the right of laymen to vote at ecclesiastical elections must, Signor Mancini thinks, be mainly left to the Italian people. The most learned and pious theologians, such as Rosmini, are desirous of re-establishing the ancient practice of electing parish priests by the parishioners, but this can only be done by the people taking the initiative. If such elections should become general, it will become the duty of the Government to regulate them and see that they are properly carried out, without interfering unduly with ecclesiastical rights. "Several signs of an awakening in this respect," adds the Minister, "have already shown themselves in several provinces of the kingdom. I have considered it my duty not to look upon them with distrust or ill-will, but to give every administrative protection both to the electors and to the clergyman elected by them; and I will not allow any opportunity to pass of attaining the same object by other measures. . . . As to the protection of the lower clergy, when it is faithful to the law and dynasty, against arbitrary dealings on the part of the bishops, I do not consider it necessary to give you any specific assurances on that point. My principles and the first measures which I took on entering office should be a sufficient guarantee that I will not fail—in accordance with the law, and, if necessary, with the assistance of the courts of justice—to prove by facts that the Government is not disposed to sacrifice worthy clergymen of liberal opinions to the arbitrary will of their ecclesiastical superiors."

Mr. Francis George Heath has a new edition—the third—of his work on fern culture, entitled "The Fern Paradise," in the press.

William C. Bryant is said to be not only the oldest of living poets, and in their front rank, but also is the richest, his fortune being estimated at 500,000 dols.

The October number of the *Popular Science Review* contains Professor Tyndall's paper on the "Parallel Roads of Glen Roy," illustrated with a map and woodcut.

The *Academy* publishes the following complete list of the Oriental scholars who have promised to contribute to the "Sacred Books of the East," edited by Professor Max Müller:—Dr. Bühler, Mr. Burnell, Professor Cowell, Professor Eggeling, Dr. Jolly, Professor Kielhorn, Dr. Legge, Professor Pischel, Rajendralal Mitri, Professor Thibaut, and Mr. West.

Religious and Denominational News.

Brentford.—The two Congregational churches at Brentford, London, having disposed of Albany Chapel, and united at Boston-road, recently gave to the Rev. John James, of Hope Chapel, Clifton, a very unanimous invitation to become the pastor of the newly constituted church. Mr. James has acceded to their request, and will commence his stated labours on the first Sabbath in October. In leaving his present sphere, he will carry with him the best wishes of an attached people, among whom he has laboured with much blessing for ten years, and now removes, to their great regret.

Portland.—On Tuesday August 15, a tea-meeting was held to bid farewell to the late pastor, the Rev. W. W. Sherren. The chair was taken by Mr. Roper, who explained the object of the meeting. The senior deacon, Mr. C. Way, then, in the name of the church and congregation, presented Mr. Sherren with a handsome gold watch as a grateful recognition of the work he had been able to accomplish during the nine years of his ministry. Mr. Andrews then presented to Mr. Sherren a handsome electro-silver teapot. Both articles bore a suitable inscription. Mr. Way stated that the money had all been given without any solicitation whatever.

East Grinstead.—The anniversary services of Zion Chapel took place on Friday, August 18, the chapel being at the same time reopened after the very extensive and much-needed repairs, which have internally improved and beautified it very much. Sermons were preached, in the afternoon by the Rev. W. H. Stent, of Redhill, and in the evening by Rev. J. B. Figgis, M.A., of Brighton. In the interim about 150 persons sat down to tea in the Public Hall, and various addresses were delivered by the pastor, (Rev. E. E. Long), Rev. E. S. Ladbrook, B.A., of Edenbridge; and the preachers for the day. The attendances and collections were good.

The Late Rev. C. W. Evan, B.A.—A few weeks since we had the mournful duty to record the death at Toronto of the Rev. A. M. Henderson, of Melbourne, while on his way to England; we have now to announce the death of another eminent Australian minister, which took place in London on Monday night, August 21. Mr. Evan had undertaken the voyage from Australia to England, as he had done several voyages before, for the benefit of his health, which had been giving way for some years. The first part of this voyage, like previous ones, proved beneficial, but after leaving the Cape he gradually became worse, and although no one expected such a sudden termination, he died a few hours only after his arrival in London. On Saturday, the 26th, his remains were interred at the Woking Cemetery, followed to the grave by one of his sons, who had accompanied him to England, two of his oldest ministerial friends, the Rev. J. Williams, Penistone, the Rev. J. G. Roberts, Norland Chapel, together with several relatives of his late wife. Mr. Evan was a native of Llannwellyn, North Wales. When very young he became a student at the Independent College, Bala, and, subsequently, in 1844 entered Airedale College, Bradford, under the presidency of the late Rev. Walter Scott. At the close of his college course he settled at Lendal Chapel, York, where he gave promise of much usefulness, but after a brief pastorate his health failed, and he was very reluctantly compelled to resign his charge to seek a warmer climate. Soon after he became the pastor of the church at Guernsey, where for a few years he laboured with much acceptance. In the year 1856 at the request of Drs. Binney and Smith he accepted an invitation to go to Adelaide to become co-pastor with the Rev. T. Q. Stow, and after Mr. Stow's resignation to become sole pastor of the church. Mr. Evan took an active part in the erection of the "Stow Memorial Church" as a noble monument to his predecessor. In this church he laboured with great success until compelled through failing health to retire altogether from the work of the pastorate about five years ago. Mr. Evan had an interesting and chaste style of preaching, and his thorough earnestness and devotedness made him exceedingly useful to all classes of his hearers; the educated and uneducated being alike able to appreciate his teaching. He leaves behind him, in the land of his adoption, six sons and one daughter, who, let us hope, will worthily perpetuate a name dear to thousands in England as well as in South Australia.

The Lord Privy Seal.—"M.P.," noting that Lord Beaconsfield has taken the Privy Seal, which gives him an extra 2,000*l.* a year, and precedence even of dukes, asks through the *Times* why the English Premier should not always be Lord Privy Seal, and so receive 7,000*l.* a year and his due precedence in society. At present he is underpaid, and has, unless a peer, a precedence altogether out of proportion to his importance in the kingdom. The advice is sensible enough, but there must be some places in the Cabinet for men unburdened by departmental duties, and therefore able to do work suddenly required, which cannot be entrusted to irresponsible officers. A Reform Bill, for example, may have to be drawn up. Why should not the Premiership be a definite office, with adequate pay, and its proper precedence next after the members of the Royal House? If all the Cabinet sinecures are abolished, we shall be driven to Ministers without portfolio or pay, who will do work for their paid colleagues, and perhaps talk for them, with the pleasantest feeling of irresponsibility.—*Spectator.*

Correspondence.

WHAT IS TO BE DONE?

To the Editor of the Nonconformist.

Sir,—Well may the question be asked, now that gallant little Servia is in a death struggle, with the fangs of the hell hounds, who have violated and murdered her kinswomen in Bulgaria, tearing at her throat. I know something ought to be done by everyone who cannot, like our Prime Minister, degrade their manhood, or their womanhood, by palliating the atrocities of the Turks, and laughing and jeering and sneering and joking at things at which the sun ought to have grown pale with horror, and at the recital of which strong men weep and sob like children. How very proud and thankful every true-hearted Englishman must feel that, let the Queen confer what dignities she will upon the new earl, there is one thing she cannot do—and that is make us akin to him in blood, or race. Thank God for that!

It may seem strange, perhaps, that I should write to put the question to you, "What is to be done?" But to whom else can I write, with the National Church so utterly degraded and disgraced as it has become through the conduct of its high officials? Just look at the Archbishop of Canterbury choosing this time, above all others, to give a garden party, to which he invites the Turkish Ambassador, and no doubt bandies compliments with him. Garden parties, forsooth! When, if he was worth his salt, or had any grace in him, he would call the nation to a fast, and proclaim a solemn assembly, that we might all humble ourselves before the Majesty on high, because, for our sins, we have a Government which is trailing the fair name of England in the dust, and degrading us below the vilest of the nations of the earth. Garden parties for Turkish Ambassadors, indeed! when the yellow-haired maidens of Bulgaria are lying by hundreds on her plains, wallowing in their blood; when the mothers of Bulgaria are sitting in their desolate and roofless homes with the sculls of their little ones in their laps; when tiny hands are seen stretched out from the midst of the heaps of rotting and festering corpses, as if in piteous supplication to the pitiless; when the unborn babes are torn from their mothers' wombs!

Yes! when these things are seen and related by one of our own countrymen, whose testimony we are sure is true, it is reserved for the chief of our Anglican successors of the apostles to give garden parties, and to go out of his way to honour and compliment the representative of the nation which has done these things—the nation which is actually upheld and supported by our Tory Government, to whose Consuls and Ambassador the fiends who have done them apply for payment of their hellish crimes. I am so sick of the so-called doctrine of apostolic succession through bishops, that I must write to you, or I shall burst.

Of Dr. Tait I have spoken. Of the successor of the apostles in London, Dr. Jackson, what can one say but that his time is so wholly taken up with promoting all his sons-in-law to the best livings in his gift, and harrying the Ritualists, and worrying his clergy who would treat Dissenting ministers as their brethren in the Gospel of our common Saviour, that he will do nothing to help the Bulgarian Christians. Apostolical succession, indeed! Why I think that the humblest and the most ignorant Methodist local preacher in the land is a thousand times more really a successor of the apostles than our worldly, time-serving prelates. To think that, of all our bishops, only one, the Bishop of Manchester, should have raised his voice on behalf of the suffering Christians of the East! I could never believe that there is more than *one* of the apostles of whom they are successors. I will tell you of whom they are the legitimate successors. They are the worthy successors of those bishops who passed the penal laws against Nonconformists and Roman Catholics, and who to the very last always resisted their repeal. They are the worthy successors of the prelates who always upheld slavery and the slave-trade, who resisted in their places in the House of Lords the amelioration of our penal code, under which men and women—aye, mere boys and girls—were hung, judicially murdered for stealing a loaf of bread or a pound of candles less than a century ago. If England is not at this moment a barbarian country, as bad as that Turkey which Dr. Tait upholds, it is no thanks to the bishops, as a body. It is in spite of them.

Whilst I am writing this there comes to me through the post a packet of letters and papers, asking me to preach for and support what is called

the Church Defence Society — an association of which the two archbishops, and almost all the bishops are patrons and presidents. It purports to be a society established to counteract the Liberation Society. I think if the managers of this precious Church Defence Society could know the unutterable loathing with which a large and ever-increasing number of the clergy view the conduct of the archbishops and bishops, they would not throw away so many pence in postage-stamps as they do in sending out their appeals to the clergy promiscuously. Keep up an Establishment, indeed, which gives 15,000*l.* a-year to a creature of Lord Beaconsfield—to a man who follows his master's lead of jeering at the sufferings of our fellow-creatures by giving garden-parties to Turkish Ambassadors! Why, it seems to me that the meanest creature which crawls on God's earth, that God has made, is better and more honourable than the head of the Anglican Establishment is in his official character. Keep up the Establishment that such men may be clothed in purple and fine linen, and fare sumptuously every day, whilst that wail of which the *Daily News* correspondent speaks, is going up to a long-suffering God from the hills and valleys of Bulgaria! Keep up a system that Dr. Tait may give garden parties and hob-nob with the Turks! God forbid! I have tried to write calmly, but I cannot.

What then do I propose? I propose that the present Government should be hurled from power. As it happens, Parliament is not sitting. Therefore I address you as the recognised organ of the Nonconforming Christianity of England. And my proposal is, that every Nonconforming congregation through the length and breadth of the land should meet together, and draw up an address to Her Majesty, entreating her to dismiss her present advisers, as being unworthy of her and the nation's confidence, and to summon to her counsels such men as are resolved that England's name and fame shall no longer be a byeword among the nations of the earth through the complicity of our rulers with the atrocities of the Turks.

A HIGH-CHURCH RECTOR.

SMALL COUNTRY CHURCHES AND THEIR PASTORS.

To the Editor of the Nonconformist.

DEAR SIR,—I shall be obliged if you will kindly allow me space in your next issue for a few remarks in reply to letters that have appeared upon the subject of "Small Country Churches."

First of all let me say I deeply regret that I had not the privilege of seeing any of the letters called forth by mine of the 19th ult. until last Saturday, the 19th inst., when I had a copy of the *Nonconformist* for August 16 sent me. I then immediately sent for copies of the other letters, and this morning have read them for the *first* time. My friend who kindly sends me a copy of your paper per post weekly, omitted to do so that very week in which my letter appeared. Now a line or two in reply to your correspondents.

My brother minister "Patiens" is better off than I, for I cannot boast of "a little manse" nor of even 80*l.* or 90*l.* per annum; my income from the church and congregation being 70*l.* per annum. This amount is supplemented by what additional income I can derive from a very small middle-class day school. I work for the Lord. He is my Master. I never ask my people to *make up* my salary, though the subscriptions come in *very* slowly. But for all that I find my Master faithful. He supplies all my need. As long as I feel I am doing the Lord's work, I can in faith look to Him to support me, my wife, and family.

The remarks on the subject of dress have been very ably replied to by your correspondent, "An Occasional Preacher." I am an Independent in more sense than one. I am *independent* of the clerical dress, and do not make any effort to look at all like a priest either *in* the pulpit or *out* of it. I am also *independent* of titles, as I am not at all desirous of being styled *Rev.* I try to realise just this only—that I am a servant of the Lord, and can heartily endorse the words of "An Occasional Preacher" "that many sensible men are prejudiced against the preacher's message by the official airs and sacerdotal appearance of the man who bears it."

In reply to a remark by "An Occasional Preacher," I can say that I find the work even of a village pastorate is as much as a man can fairly do. If he be entirely consecrated to the work of the Lord he will find full occupation even in a village. The members of our churches and congregations live miles apart. One evening I walk three or four miles in one direction to see a family belonging to my congregation, and another evening must walk about the same distance in a different direction to visit another family.

Besides the time thus swallowed up wholesale, *all* the work of the church generally falls upon the shoulders of the pastor and his wife—should he be blessed with one. I can assure our dear unknown brother that if the work of a village pastorate be done well it will prove a sufficient reason why a portion of the pastor's time should not be devoted to secular work.

My first thought in writing upon this important subject was to lay *two* schemes before your readers for their consideration; but, afterwards, thinking that unadvisable, I decided upon suggesting *one* only. May I now be permitted to mention the other. It is a suggestion that may help in carrying out the plan proposed, and in a few cases acted upon of grouping the smaller churches together. I would suggest that a group of say five or six should be under the superintendence of an experienced minister, who should have working with with him as many students who have just completed their college course (and perhaps the course might be shortened by one year for this purpose) as he has villages to work. I would recommend that a year should be the time allotted for a young minister to spend in village work. A small salary would not be a very great trial for *one* year only to a truly devoted man of God. I judge that the superintendent minister's salary could be raised without much difficulty, partly from the neighbourhood, and partly from a fund that might be instituted for that very purpose by the Congregational Union of England and Wales, or the Baptist Union, as the case might be.

I remain, dear Sir, yours very truly,
ECCLESIÆ PASTOR IN VICO RUSTICO.
Hartland, North Devon, Aug. 24, 1876.

To the Editor of the Nonconformist.

SIR,—The spirit and tone of the letter which appeared in your last week's issue on "Village Pastors" is, to my mind, anything but "sweet" and creditable to the gentleman who wrote it. He first speaks of ministers who have "failed" in various places, and draws the inference that such gentlemen have "mistaken their calling." But has he ever asked the questions, *Why*, in the first place, he "failed?" and, secondly, Why so many ministers and churches are changing their pastorate? Is it *always* the fault of the minister, who for Christ's sake has not unfrequently forsaken friends, houses, land, and been a poor man all his life, when he might have been "more comfortably off," and less anxious, like so many of our laity, some of whom seem to think they have a special "call" to criticise and offend, that is "scandalize," their ministers. Perhaps it was St. Paul's fault that in many places *he* was "hindered," or our Lord Himself, it may be, had "mistaken His calling" because His disciples forsook Him and left Him alone to die, with none but the apostle John and a few broken-hearted women and two timid, but lovable, disciples to attend His funeral. There are some men who, unfortunately, *have* "mistaken their calling;" but the constant disquiet which correspondents, as your "Occasional Preacher," and the want of earnest consecration of church members to the work of the church with which they are associated, appears to me to be the chief cause of failure, and *not* the incompetency of poorly-paid ministers who are trying to do their work at immense disadvantage and great self-sacrifice.

Then your correspondent speaks of himself certainly, with an amount of complacency which strangely contrasts with the spirit with which he speaks of "Village Pastors." If he has such a decided "call" to the office of the Holy Ministry, his invitations to preach being so "numerous and unsought," why doesn't he consecrate his talents and life to the noblest service man can be elected to? Is he a well-to-do tradesman, or merchant, or professional man? Far be it from me to say it is his duty to leave his profession or business—for he might find that perhaps even he had "mistaken his calling" when he came to prepare two or three fresh sermons every week, and had to live on, say, 100*l.* a-year, especially if he be a married man and have a family; but I do wish that gentlemen who have the gift of speech and ample means to buy good books, and every comfort of life, would be a little more considerate when they compare themselves with men who have in all probability given up everything for Christ, and who need much the sympathy of such men as your "Occasional Preacher," and fewer reproaches.

I say nothing about "black clothes;" that is a matter of taste, and I think your correspondent would do well to read what St. Paul says about liberty of thought and habit on such subjects. If a man speak as a man should speak, and his congregation feel he is a true man and an able minister of Christ, it will matter little whether he dress in the recognised garb of a clergymen or like gentlemen who are not ministers. To my mind there is oftentimes as much conceit and dogmatism in refusing to live in harmony with the acknowledged laws of society as there is in those who think their clothes exalt their office. Let a man preserve his self-respect and be a true man, and those minor differences will sink to their proper level in the minds of both ministers and laity.

I am neither acquainted with the "Village Pastor" nor the "Occasional Preacher" who have favoured you with their correspondence, but I feel sure the "Village Pastor" does not wish by "insinuation, sneer, or attempt at wit," to prevent your "Occasional Preacher" saying what he wishes of others, if he will only do it honestly and wisely, and on the other hand, that the "Occasional Preacher" does not desire to be hard upon men who are doing their best as ministers, and who, it may be, are no *more* too old or "encumbered" to perceive they have mistaken their calling.

What we want is greater sympathy between our church members and their pastors, and if, instead of grumbling and complaining of each other, they would strive together to emulate each other to increased faith and greater earnestness, "the God of peace" would be with them, and a nobler work accomplished.

I am, dear Sir, yours truly,
GEORGE BLINKHORN.

To the Editor of the Nonconformist.

SIR,—It has been said, that "yesterday's preacher becomes the text for to-day's sermon." We preach to others, and then the others take occasion to preach about us, and sometimes *to* us. Any right-minded person must be pleased to see an improvement in "the spirit and tone" of the preachers; and I am glad to see such an improvement in "An Occasional Preacher." I am also glad to learn that some village pastors are "the excellent of the earth," and that they are not condemned as a foolishly-dressed, useless, penniless, and deserving-to-be-penniless, and do-more-harm-than-good class of men.

There are two sides to most questions, and many sides to some, and so there are to church failures. But "Occasional Preacher" seems to think that there is but one—for he makes it to appear, that, if a church fails, no one is to blame but the pastor. It is not so. I have known churches fail through their divisions, strife, and the immorality of some of their members and officials, and many other circumstances and occurrences over which the pastor had no control. I knew a church that was so devoid of unity, brotherly love, Christian life and character, that it was almost impossible for its ministry to be anything else but a failure for a long time. I know a vacant church now that is, in a secular sense, prosperous; but if a godly man becomes its pastor—one who cannot wink at sin, open sin, known sin—then that church is sure to involve that man's ministry in failure, and secular success and failure are the only success and failure some persons can understand. In the course of twenty years I have become acquainted with many village pastors. Some have not been so apparently successful as others—or rather I should say, so popular, but I have not known one whose pastorates have been a succession of failures such as "O. P." describes. On the other hand, I have known many who have been earnest, laborious, successful, in turning many to righteousness, and in instructing them in the wisdom of the Christian life; yet these very men have suffered great persecution, misrepresentation, and straitened circumstances. The difference between my experience and observation and those of "O. P." may be accounted for on the ground that we have lived in different parts of England.

No doubt "the interest of the church" is "more important than the interest of the . . . pastor"; but persons who talk in this way, I often find, regard the interest of the pastor as if it were of no importance, or only to be trampled under feet. But it seems to me to be a great error, or something worse, to speak of the interest of the church and the interest of the pastor as if they were adverse to each other or mutually antagonistic. I believe their interests are identical, like those of husband and wife. But if the interest of the church and pastor should clash, or their happy relation be injuriously affected, I do not

think it should be a question of greater or smaller interest, but of right or wrong. If the pastor be right and the church wrong, to turn against him because his interest is less than that of the church, is to injure both him and the church—for no church can really prosper without the Divine blessing, and God will not bless an unrighteous church. I believe it is better to blame, or to dissolve any church, than to encourage that church to do wrong to anyone, even if that one be "a pastor."

"O. P." would not be considered uncharitable; yet, he despises those poor pastors who are necessitated to make "constant or periodical appeals for the sympathy and help of the charitable." I hope "O. P." is not troubled with such appeals. Poor fellows! I pity them. If I were one of them, I would take particular care to what sort of charitable persons I made my appeals, for there are some charitable souls of the Dean Swift type. "If you were in a strait," asks Thackeray, "would you like such a benefactor? I think I would rather have had a potato and a friendly word from Goldsmith than have been beholden to the dean for a guinea and a dinner." If a friend generously and voluntarily offers me any assistance, if I need it, I thankfully receive it, and praise God for it—I receive it not as a mendicant, but in the brotherly tone in which it is afforded; and in doing so, I do not see anything more unmanly or dishonourable than there is in being assisted in any other way to do good.

Mr. "O. P." never "requested a friend to recommend him to a vacant place." That is a bit for somebody. He won't grumble to have the like returned. Did "O. P." ever see a vacancy large enough for him to fill? He does not "need," "as some others, epistles of commendation." What the better is he for that? If the "commend" be wisely done, I fail to see it to be otherwise than right, scriptural, and beneficial.

On the whole, the pastors of the village churches, though generally poor, are a pious and self-denying class, and an honour to the Nonconformity of the country. They do not always receive the kindly and considerate treatment they deserve. I have heard town's ministers and gentlemen make very absurd and unkindly remarks about them. I have known holy, good, useful, and worthy pastors so badly treated by "wolves in sheep's clothing," till the very "wolves" without "the sheep's clothing" have commiserated them. The generality of village pastors are very reticent, and indisposed to defend themselves, even when they are misrepresented and abused; and I do not wonder at it, when many of them are hard-worked, ill-remunerated, ill-fed, ill-clad, ill-treated, and socially ostracised—ostracised by the Conformists for being Nonconformists, and ostracised by many of the wealthier Nonconformists for not being rich and great. But "none of these things move me," and "the fear of man" does not trouble me: the day is at hand when we shall all be judged by the righteous judgment of Him who is no respecter of persons.

I remain, yours truly,

A COUNTRY PASTOR.

August 26, 1876.

THE PERSE GRAMMAR SCHOOL CASE.

To the Editor of the Nonconformist.

Sir,—You noticed with commendable promptitude and spirit the Perse Grammar School scandal at Cambridge, and the dismissal of my brother, Mr. F. C. Maxwell, M.A., St. John's College, from a mastership in the school because he is a Nonconformist. Your readers are well aware of the strong censures upon Mr. J. B. Allen, the headmaster, and the authorities, the case provoked from the Press. The subject is not likely to be let alone you will be glad to see. The enclosed letter (from the *Cambridge Independent Press* of August 19th), which perhaps you will be good enough to publish with mine, reveals a new aspect of the case, and is suggestive of some queer reflections.

I am, obediently yours,

ROBT. D. MAXWELL,

Minister of the Independent Church,

Goole.

Goole, August 24, 1876.

Sir,—It will be in the recollection of your readers that Mr. F. C Maxwell was recently dismissed from the Perse School. It will also be in their recollection that the attack upon him began with accusations of Nonconformity and plebeian origin, but was finally converted, under the pressure of public opinion, into a charge of incompetency as a teacher of Latin.

Mr. Maxwell showed in a letter to the *Times* that the examiner's report of 1875, on which this charge was based, could not be relied upon to substantiate it. That letter still remains unanswered.

But as facts are always more significant than arguments, I ask leave to call your readers' attention to the recent report of the classical examiner for 1876. Mr. Maxwell's professional reputation has been publicly impugned; but a vindication of it is now, though too late, afforded by official authority. In the *Cambridge Chronicle* of August 5th the headmaster has made public some portions of the classical examiner's report. Upon that class of Mr. Maxwell's, whose Latin was impugned in 1875, he reports; "The work in Class I. is remarkably and uniformly neat. It is also good. There is no boy in the class who has not done fairly well."

And however badly Mr. Maxwell's pupils had done in Latin Grammar, they would not have lacked countenance from higher classes this year. For the examiner adds: "The grammar from Form V. downwards is very bad. The boys all want a thorough drilling in it." So that even if Mr. Maxwell had been as black as he was painted, his superiors were no whiter.

Even in this necessary defence of Mr. Maxwell's reputation, I would not take this public notice of the weak points of other teachers (for what teacher can be without weak points?) if I did not know that those gentlemen were as safe from private bigotry as from public misconstruction. They have no reason to fear dismissal on the single allegation of a single fault. They are Churchmen.

It is amusing to read, in the unconscious sarcasm of your contemporary's reporter, that "The schoolroom was profusely decorated. Excellent maxims met the gaze at every turn. Among them may be named the following:—*Qui facit per alium facit per se.*" (In plain English:—"Let the employer get the credit of his servant's merits.")

I am glad to be supplied with so wise a saw for this modern instance. For on that principle all who know Mr. Maxwell's character can enjoy the unexpected pleasure of complimenting the Headmaster of the Perse School on being a kindly gentleman, a tolerant Christian, a successful master, and a popular man.

G. S KENNY,

Fellow of Downing College.

NOTES OF A TRIP TO THE EAST.*

VI.

The Tamils.

Kandy, 1876.

Next in numerical importance to the Cingalese themselves in Ceylon are the Tamils. I referred to them in my last, when I spoke of the "ubiquitous and handy cooly." He is everywhere, does all sorts of work, and is everybody's servant. There is a large permanent population of Tamils in Ceylon, particularly in the Northern Province and part of the Eastern, and besides these there is the large immigrant population—varying at different seasons and in different years from 250,000 to 300,000—of cooly labourers, men, women, and children—who come over from various districts on the coast of India, are employed on the coffee estates for two, three, four, or more years, and then return to their own villages on the coast. And when they do so return, most of them take with them a little purse of money saved from their very moderate wages. The sum would not seem to us very large; it may be 60, 80, 100, or 120 rupees per cooly, but it is quite sufficient to make the cooly a man of importance in his village for the rest of his life. The part of India they chiefly come from is that known as the Carnatic on the east coast of the southern extremity of India, including Tinnivelly, Madura, Tanjore, and Trichinopoly, which districts are very densely populated. In any case they have a long and weary journey to travel; some of them, I am told, as much as 600 miles before arriving at their fields of labour on the coffee estates. All this distance, with the exception of the narrow channel that separates the coast of India from the northern part of Ceylon, they have to walk on foot, and they carry with them a small supply of rice, earthen chatties in which they boil the rice and make their curries, the thin mats on which they sleep, and any extra "cloths" they may have in their wardrobes, though the supply of these on the journey *to* Ceylon is not likely to be burdensome. And whatever they thus have or take for their journey, it is all carried on the head—for a Tamil man or woman will not carry in any other manner. And as a rule the women, I think, get the heavier share of the carrying, and apparently take kindly enough to it. This mode of carrying, indeed, gives the Tamil women a stately and erect gait, which has often been remarked, and is referred to by Sir Emerson Tennant in his large work on Ceylon. A great deal has been done, however, to lessen the hardships of this long journey. In Ceylon all along what is called the North Road, a rest-house and hospital have been provided every fifteen miles, and these are kept up by Government. And similar arrangements have been made by the Government of India on the principal roads on the coast.

The coolies do not usually come over without knowing by whom or on what estate they are to be employed. They have some notion, too, of the sort of place they are coming to: they know whether the estate is in a healthy district, whether the "Doray" (master) has a good name among his coolies, whether the "lines" (cottages) on the estate are comfortable, and whether the supply of rice and the monthly pay can be relied upon. For Ceylon and its coffee growing districts are now very well known in all the cooly villages on the coast of India, and the merits of different estates and different employers are very freely discussed in them The coolies come over in gangs of thirty, forty, or fifty, under charge of head coolies who have been sent from estates in Ceylon, and furnished with the means of paying a small sum beforehand to each coolie, as well as defraying expenses by the way. Such payments in advance are afterwards repaid by the coolies. The head coolies are called kanganies, and are usually men well known to the planters, who thus send them over to the coast to bring over supplies of labourers. Often considerable sums are entrusted to them for this purpose, and generally the money is faithfully accounted for. On the estates these kanganies take charge each of a gang of coolies, and are paid in proportion to the number they have charge of, or, perhaps, it would be as correct to say, in proportion to the number they bring to and retain on the estate; for coolie labour is much in demand, and the bringing and keeping of coolies is quite as important a part of the kanganie's duty, as it is to look after them at their work. But they are necessary for this latter duty as well. The different gangs on an estate may be employed at any time, on different parts of the estate, and separated by considerable distances, and thus no planter could efficiently superintend the work without help from the kanganies. They are not always faithful, but they are indispensable.

The coolie is furnished with house accommodation on the estate on which he is employed, and the accommodation is not on a very grand scale. The humble cottages in which they live are called "lines." They are houses with a door to each, or perhaps more than one door, but up till lately they were innocent of a window; not even of the sort which Paddy's cottage, which was "just the same, bedad, as other windows, barrin' the glass." The "lines" are often, I fear, a little overcrowded; and I have sometimes thought that cooly husbands and wives, who may wish to live together with something like decency, must find it rather hard in some cases to do so. Every apartment in the "lines" has usually a good many inmates, and whatever rules are observed in allocating the space are made by the coolies themselves. Planters do not usually interfere with the internal arrangements of the "lines." But the march of improvement in our day does not leave out even the cooly lines in Ceylon. Some of them are to-day more comfortable than the Doray's bungalow used to be in the early days of coffee-planting; they are subjected to a mild medical inspection, and windows are in some cases introduced, and divisions and sub-divisions attempted, such as in earlier days would never have been thought of. So far has extended Mr. Disraeli's immortal cry of *Sanitas, sanitas!* In fact I'm inclined to think the right honourable gentleman missed a great opportunity when he first "brought out" that cry. What a touch of the romance which he so dearly loves could he have thrown around it, if he had only been able to show that in its far-extending sweep it was to embrace the demands of such a child of nature as the Tamil cooly on the mountain sides of Ceylon!

I cannot say that the sight of a gang of coolies at their ordinary work on a coffee estate gives one the idea that they are a happy, light-hearted set of people. Rather, I think they feel the burden of their "daily darg" to be heavy enough, and are glad each day when the afternoon muster comes round, and hoe, or mammoty, or pruning knife is put aside, and they are off to the lines to kindle the little fire and get ready the one comfortable meal they enjoy in the twenty-four hours. For, as a rule, they have only two meals, one before they leave the lines in the morning, and one after the day's work is over. And the latter alone can have anything like comfort in it. As much rice is cooked in the evening as shall serve for the morning as well, and what *is* eaten in the morning must be eaten hurriedly and quite cold. Still the coolies have their joys as well as their sorrows; their pleasures as well as their cares. How they do chatter at times, too, either in the field at work, or when a *coterie* of them get seated on their heels in front of their lines! And when they quarrel, what a yammering, and howling, and screaming, and yelling, and gesticulating they do get up; but I am not aware that they ever "tear each other's eyes" or knock each other down. They don't like chaffing, and don't understand it, but they have a pretty keen sense of the humorous, and have their own jokes, sometimes at master's expense. They are keenly alive to their own interest; but they are not difficult to manage, and are generally satisfied if they are fairly and truthfully dealt with. In one sense, one might say they have the planters entirely in their power, seeing that a planter on an estate (often living quite alone) is only as one to two or three hundred, but a case of violence on the part of coolies to their employer or superintendent is all but unknown in Ceylon. I suppose there never has been one such case except where there has been very offensive and immoral conduct on the part of the planter.

The cooly does all the hard work of the coffee estate. He digs the hole in which the young coffee-tree is planted; he makes roads and drains and builds small bridges and culverts; he manures, weeds, prunes, and picks the coffee; he takes the pulp off it as soon as it is picked, and dries it so far as to let it be sent to Colombo, there to be more thoroughly dried, "cured," and shipped. And so long as he gets two meals of rice (with a little curry—not much) a day, he is generally contented, and perhaps is upon the whole as happy as many of us who think ourselves his "betters." Some of them remain long on one estate, and some of them come and go between their native villages and Ceylon more than once, going home for a year or two, and then coming back to work on the same estate. I have been told of some who have in this way, off and on,

* This paper has been in our hands for some time, but was kept out owing to the pressure of important matter, and to accidental circumstances.

wrought on the same estate for from fifteen to twenty years. In these cases, as may be readily inferred, there must be a kindly relationship between them and their master; he has treated his coolies fairly and kindly, and he has his reward. And it is pleasant to know that this is far from being an unusual state of things on the coffee estates in Ceylon.

The coolies, of course, are free labourers, and they are thoroughly well protected by law, and know it. The wages of the men may, I think, be stated at from 9d. to 10d. per day; women 7d. to 8d.; children 4d. to 6d. Rice is generally provided by planters at wholesale cost price; sometimes (when prices are high) at less than cost—few planters making, or seeking to make, a profit out of the coolies' rice.

W.

THE LATE REV. DR. HALLEY.

The funeral service in connection with the death of this venerable minister took place, on Thursday last, at Abney Park Chapel, where a number of the deceased's friends assembled at twelve o'clock. Soon after that time a plain hearse, followed by three mourning coaches, reached the chapel, and the coffin was borne into the chapel—followed by the mourners—and placed before the raised platform which takes the place of the ordinary pulpit at this chapel. This was then occupied by the venerable Prof. Godwin, Prof. Newth, the Rev. Dr. Aveling, and the Rev. W. Roberts. The 731st hymn, "Hear what the voice from heaven proclaims," having been sung, Professor Godwin read several portions of Scripture, and prayed. The 742nd hymn, "There is a land of pure delight," was then sung, after which Professor Newth delivered an address. He said that "If ye love me ye would rejoice," were the loving words of our Saviour to his disciples when speaking of his removal from them, and such seemed to him the special words the providence of God was addressing to them that day. Some pangs of sorrow there must be at the removal from their midst of one they loved so much; but it would be unbecoming to allow such thoughts to bear the sway. They met at a Christian's grave, and one kept faithful to the end. "I thank Thee that Thou hast been so good to me up to the last," was the simple and touching prayer uttered aloud by our departed friend. That goodness it was their duty to acknowledge and privilege to share. Indeed God was good to him in the pious home of his childhood, and in the influences which surrounded his youth, in the way opened up to him to enter the ministry, and in the use he was enabled to make of the influence thus attained, in the spiritual children given him, and in the honour and esteem paid to him on every hand, in his long and happy union with the companion of his youth, in the vigorous health he so long enjoyed, in his repose in his Saviour's love, and in his quiet and peaceful end—in all this God was very good to him. To his sorrowing relatives, to those who enjoyed his friendship or were trained under his care, or were instructed by his writings, or who had been comforted by his pastoral sympathy and care, God had been good also. He had gone to his Father and their Father, and had been raised to a higher service and to a clearer vision of God, to a closer fellowship and enlarged communion of spirit with Jesus. He had resolved the mystery of his life, and had gone to glory, honour, and immortality. Was it right thus to speak of him? some might ask; but they were justified by the Scriptures in doing so, and the speaker proceeded to show that the work of God's spirit in the heart was the real ground of confidence under the loss of friends. They had the witness of a life which manifested humility and penitential sorrow, quiet endurance, patient continuance in well doing, and those things which betokened the child of God, and were to them a testimony of the fact. When the messenger of death came to tell them that the work was finished, and the old tabernacle was taken down, they could say with confidence they would rather be absent from the body and present with the Lord. They could look upon that coffin and yonder grave, and fear no evil. While acknowledging the labours of their father, they uttered thanksgiving unto God who had given him the victory through Jesus Christ, and because they loved him they rejoiced that he had gone to his Father. Why was not that confidence more frequent? It was because the study of God's spiritual work was neglected. Men did not commune with their own hearts and be still, and did not observe the method of God's spiritual work. Men were found eager to study the works of God's skill in this and that department of science, and if they were more diligent in the study of God's nobler work in the spiritual creation, and marked more intently the work of His Spirit in their hearts, they would have their reward in quickened perceptions and richer realisation of heaven. The utterance of God's voice would be heard, and the spiritual loneliness would pass away, God would be with them everywhere, and a living childlike trust in Him would be the ordinary experience of their hearts.

The Rev. Dr. Aveling then prayed, and the coffin was carried across the road to the cemetery, which is immediately opposite the chapel, where it was slowly lowered into the grave, Dr. Newth uttering a short prayer. The coffin, which was of polished oak, with plain, substantial brass decorations, bore a plate on which was inscribed—

Robert Halley, D.D.,
Born August 13, 1796,
Died August 18, 1876.

The Revs. Dr. Legge, Ll. D. Bevan, W. Braden, R. Ashton, G. M. Murphy, and W. H. S. Fielden, were amongst the large number of friends who witnessed the funeral.

On Sunday morning the Rev. Dr. Aveling preached a funeral sermon in reference to Dr. Halley, at Clapton Park Congregational Church, from 2 Tim. iv. 6—8: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." The last words of a Christian man are a priceless heritage in the Church, and we listen to the farewell utterances of patriarchs and apostles—of Jacob, and Moses, and Paul—with a deep interest, with silent reverence and admiration. In every case their dying words, spoken in the full afflatus of inspiration, are instinct with life and beauty. They breathe a Divine music, as if they were the echoes of the melodies of heaven. However eloquently those men may have spoken or written in the full flush of their manhood, or however sweetly they may have sung in life, their words in death are more admirable. The words of the text are the last words of a dying soldier of Christ just before he laid aside the weapons of his warfare. From our knowledge of the man and his life, we know there is nothing inconsistent with true modesty in the language Paul thus uses in the prospect of death, and he looked beyond the grave to the glorious future before him. He had been a leader of the people, and now with his dying breath he encouraged his companion, and urged him to continue the warfare as a good soldier of Jesus Christ, and he takes a survey of his past life and looks forward to the reward in store for him. After ably expounding the text, Dr. Aveling said: Robert Halley, a man dear to so many of us, was born at the close of the last century. In early life becoming decided for God, he soon resolved to serve the Master, and by the energy he showed in giving addresses at the Sunday-school he was encouraged to enter the ministry. He spent four years at Homerton College with Dr. Pye-Smith—that grand old man—and with his kind though suffering colleague, Mr. Wilson. In 1822 he was ordained at St. Neots, where he continued for some four years, educating young men as private pupils and preparing missionary students—Morell Mackenzie amongst the number. In 1826 he was invited to become the classical tutor at Highbury College, and for thirteen years he laboured there, besides preaching in the various pulpits of London. In 1839 he was invited to Manchester to succeed Dr. McAll, one of the most eloquent ministers in the denomination. Here Dr. Halley's power as a preacher was most fully displayed. No one who had seen it would ever forget the scene when the young men came from all parts to hear his lectures. After nine years' ministration at Moseley-street Chapel, Cavendish-street Chapel was built at a cost of 30,000*l.*, and there for nine more years he ministered to a large and loving congregation. During his residence in that city he was a public man in the best sense of the word, and in the largest assemblies there he had a power over the audiences not exceeded by any man, and he could still a perturbed assembly when other men had not the power to quiet it. His lectures on the sacraments and his controversy with Stovel and Wardlaw followed. He took an active part in the establishment of Lancashire College, visited Italy, and other parts of the continent, was chairman of our Union in 1855, and in 1857 became Principal of New College and Theological Professor, continuing there until 1872, when he resigned, and was presented with a handsome testimonial of three thousand guineas. From that time to the last month of his life he preached constantly, never sparing himself fatigue, and travelling hundreds of miles. In this way, he preached in every town and city in England and Wales, except in the county of Rutland. The services of our honoured friend have extended over more than half-a-century, and they have been all in the cause of truth. What a glorious retrospect! Who is most happy now, he who is the servant of the world, or he who retires from the service of God with little of this world's goods to burden him, but leaving it crowned with glory and honour and immortality? Many of us remember him as our tutor, and many more from his public and ministerial work and from his writings. He loses nothing by comparison with any of his contemporaries. During the time when the testimonial was preparing I had many letters from those who regarded him as their spiritual father. They had often heard him there. He had a wonderful grasp of his subject. His speech was sometimes torrent-like in its utterance. There was a remarkable readiness about him. I have listened to him when his speeches must have been entirely unprepared, but still they were quite logical. He had a quick eye to see the defects in the armour of an adversary, and a keen rapier thrust to pierce it. No man could bend Ulysses bow, but while Dr. Halley was such a champion of orthodox Nonconformity he never, in the heat of strife, forgot that courtesy to an opponent which should always characterise those who contend for the faith once delivered to the saints. It is impossible to withhold our respect from him in all the relations he sustained to the public. We delight to think of his unblemished character and of his unswerving fidelity to the great truths of revelation, and we do not lightly hold in estimation the man who could withstand the temptations held out to him by the world on one side and a dominant Church on the other. I don't know whether I do well to speak of him as a tutor, but some here will sympathise with me. The years we spent with him at college were the most valuable of our lives, not only from what we gained in knowledge, but from the mental stimulus we received from him, as well as from the instruction he gave. I am sure many will endorse my testimony that it was not only the information we gained from him, but the hints we received, and the facts he set before us in connection with our work, which were invaluable. None of them would forget the prayers in the evening of each day, which were very spiritual and helpful to them. We retain special memory of his kindness, we are not likely to forget it, and how it was continued all through his life. If he had to rebuke us (as he had to sometimes), the rebuke, if received patiently, was quickly followed by a kind smile. He felt a fatherly interest in his students and his presence and counsel at their ordination gave it a sanction and approval. No one rejoiced more than he did at the honourable positions they won, and he used to speak with pardonable pride of them. Blessed with a vigorous constitution and constant health, he was able to the last to work hard without feeling fatigue. But the last came. His last days were spent at Arundel. But even there the ruling passion was strong in death. Only on the day before his eightieth birthday, he expressed a wish to preach. Like the war horse that scents the battle from afar, the approach of the Sabbath seemed to summon him to battle, but poor human nature was too exhausted for the effort. The warrior had to lay aside his armour which bore the marks of many blows, but they were all on the front, and he has carried his shield out of the field, and there are no stains upon his banner, which though tattered, has never been dragged in the dust. I have spoken only of his public character, but a closing word may not be unacceptable when I speak of him in his private relationships, in his own home and social circle. I know of no man more remarkable for his tenderness of heart and cultivation of the domestic affections. He possessed a kind-heartedness which led him to sympathise with sorrow in all its forms. I know I am treading sacred ground. His exceeding gentleness to the partner of his life in her weakness and paralysis was admirable. Loving, he deserved to be beloved. That delight in the deep love of his children, and children's children, will be remembered as long as memory lasts. Well might they weep for him, but I would not have you weep as those without hope, but only as separated to meet again to part no more. His last hours were so sacred that I hardly like to touch upon them, though you would like to hear how a great man died. He went from London into the country, but feebleness came upon him, and when his eldest daughter joined him he was only able to walk about a little. He knew his end was near, and said "What a mercy I am free from pain, that I have every comfort I need, am not confined to the house, and can still enjoy reading." On his eightieth birthday he was anxious to go to the House of God. His daughter was reading the Gospel of St. Mark to him, which he was going through to see the proofs of the divinity of Christ, not that he ever doubted it, but he was still learning. When the blessing of the children was read he said "How beautiful!" Two evenings after that he enjoyed going out a little in a chair, and he came to a path through the wood, and said to his daughter, "That is where we came down last week; look at it, and when you come here in after years remember your old father was here with you." On Thursday it was hoped that he was better, but he became confused. He came down and attempted to read, but was obliged to give it up. Before he retired to rest he said, "Now I must thank God," and sitting down in his chair he said, "I thank Thee, O God, that Thou hast been with me to the last; bless all my good children, and help me to do them good, and forgive all my sins for Christ's sake." He was restless during the night, moaning and rambling, but submitted to anything that was done to him. The doctor said there was no disease, and it was simply the flame of life dying out. Once a text was read to him, "My heart and my flesh faileth," and he said, "go on with the completion," "but God is the strength of my life and my portion for ever." After that his pillow was raised, and those who watched him found his breathing become fainter and fainter, until at last it ceased. His prayer had been "Be with us, O Lord, in the last great struggle," and certainly anything less like a struggle could not have been imagined. The Master whom he had so long served gave him many tokens of His approval, and over that couch the quiet stars of hope and peace shone with a soft and silvery radiance, and angels hovered over it, and the love of children and grandchildren soothed his spirit and softened his dying pillow. The grateful blessings of those he has benefited now float like sweet music around his grave, and his memory with those to whom he had been guide, philosopher, and friend would ever be fragrant as the incense of flowers. The greetings of the blessed Master he so long loved and served have become his greatest and chiefest

joy, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The 629th hymn was then sung and the service terminated with prayer and the benediction.

The Rev. L. D. Bevan also preached a funeral sermon at New College Chapel in the evening.

THE TURKISH ATROCITIES IN BULGARIA.

The full details of the horrible scenes enacted by the Turks at Batak, a Bulgarian town on a spur of the Balkan mountain range, appeared in a letter from the special commissioner of the *Daily News* published early last week. We quoted largely from the letter in our last number. It may be remembered that this was an industrious, thriving town of about 8,000 or 9,000 inhabitants. Of these there are now only 1,200 or 1,500 left. There were about 900 houses. Now there is not a roof nor a whole wall standing. When the commissioner inspected the place there was not a house beneath the ruins of which human remains were not visible, and the street was strewn with them. The outrages perpetrated were horrible, and were directed by a Turkish official, who, so far from being punished, has been promoted and rewarded.

On Saturday the results of the investigations of the commissioner at Otluk-kui were published in full detail. "The case of this village (says the *Daily News* in summarising the letter of its correspondent) differs from that of Batak. At the latter place there was and had been no insurrection, but at Otluk-kui 250 hot-headed young men had taken possession of the place, thrown up embankments intended for fortifications, and persuaded the inhabitants to join them. 'All the people,' writes our commissioner, 'appear to have engaged in the revolt.' Having gone so far, the insurgents seem not to have known what to do. For ten days they held the place, during which time nine Turks and two Turkish women were killed; one woman, unwittingly, in a closed carriage, which was fired upon during an attempted escape, the other as she was striking at an insurgent with a sabre. A third woman found in the same carriage was sent into the village, and well treated, until she was subsequently released by the Turks. Here then clearly the Turkish Government had a case against the village of Otluk-kui. Whatever reasons the people had for discontent they were accountable to the Government for their acts of insurrection, and if, when their rising had been put down by force, the actual insurgents had been punished, and the village subjected to a heavy fine, no one, however much sympathising with the Bulgarians, could have blamed the Turks. Very different from this procedure was that which followed. On the 12th of May, Hafiz Pasha, with a regiment of Turkish regulars, two or three guns, and a swarm of Bashi-Bazouks, approached the place, where only 250 of the insurgents had rifles or muskets. Of these, 150 were at a distance guarding another road, and the remaining 100, perceiving the impossibility of resisting a force so greatly superior to their own, ran away at the first fire. Practically there was no resistance, for not a Turk was so much as wounded. The inhabitants, too, tried to escape, but in vain; the place was surrounded, and those who would not go back into it were cut down in the fields. Otluk-kui was then entirely in the power of Hafiz Pasha, and he had only to march into the town, arrest as many of the insurgents as he pleased, and restore order. He preferred to shell it, crowded as it was not only with its own population, but with that of eight or nine villages, to the number of five or six thousand persons, who had fled there for refuge from his Bashi-Bazouks. We will not dwell upon this bombardment. Even in war it is not usual to throw shot and shell into an undefended town, but this act fades into insignificance compared with the deeds which followed. Hafiz Pasha soon found that he had Otluk-kui entirely in his power, and it is to his subsequent conduct that attention should be directed. During the night and early in the morning the troops and the Bashi-Bazouks entered the town. Of course there was pillage, and of course houses were burnt down; but more than this was wanting to give the occupation its true Turkish character. A massacre ensued equalled only by that of Batak. Neither age nor sex was spared. People were slaughtered wherever they were found—in the streets, on their own doorsteps, at their own hearths. 'Old men and women begging for mercy, children and infants screaming in terror, perished alike beneath the swift and certain sabre.' A venerable priest, Theodore Peoff, eighty-five years of age, was tortured, mutilated, maltreated in ways which only the imagination of a Turk could invent, then killed and burnt before the altar. Zwatko Boyadjieff, a rich man, renowned for his charities to Christian and Turk, and who in winter supported half the widows and orphans of the place, had his eyes put out, and after undergoing the most fearful torments, was thrown on a heap of wood and burnt. A priest named Nestor had his fingers cut off, one by one, then his hands, and lastly his head. A young man of eighteen had his hands cut off in presence of his mother. 'What makes these acts more terrible,' writes our commissioner, 'is, that many of them were committed in presence of the weeping relatives—wife, mother, brothers, sisters, of the victims. And they were repeated by the the hundred.' As at Batak, women, young girls, and children were ruthlessly slaughtered, and infants were picked out of the cradle with bayonets, tossed into the air, caught again, and flung at the heads of the shrieking mothers. Nor is this the worst. 'Not a woman in the place,' writes our Commissioner, 'seems to have escaped outrage.' Elsewhere women had hesitated to admit that they had endured the worst of wrongs; but there was a special reason why those of Otluk-kui were willing to confess it. The outrages were committed not only so generally but so publicly, that it would be useless for those unfortunate people to try and hide their wrongs."

We quote at length the pathetic story of the fate of a young Bulgarian girl named Raika, known among the Turks as the "Queen of the Bulgarians," as detailed by the commissioner of the *Daily News*:—

I had not been here a day when I heard of a personage whom the Turks jeeringly spoke of as the "Queen of the Bulgarians." This Queen, it appeared, was in prison, and was, I was given to understand, a very contemptible sort of person indeed. I learned that she had headed the insurrection, had been crowned Queen, had promenaded the streets of her native village on horseback, bearing a flag like another Jeanne d'Arc, besides committing a variety of other follies which seemed to form the subject of much merriment among the Turks here. Naturally I conceived the great desire to make the acquaintance of this fallen Queen, and see what sort of person it was who aspired to be the leader of a new Sclavonic Empire. I had no difficulty in accomplishing this, as Mr. Schuyler had no sooner heard of her than he demanded and obtained permission to see her, and kindly allowed me to accompany him. She was confined in the house of an Imam or priest, with another Bulgarian woman from the same village, and these were the only two women we found in prison upon our arrival here. We were conducted to the Imam's house by Dr. Vlados, a Greek physician, who has been charged with the task of looking after the health of the prisoners. The doctor knocked, and after a prolonged colloquy with a voice inside, the door was opened about half-an-inch, and we caught sight of a harsh-looking, partly-veiled female face, that seemed to be regarding us with some suspicion. Apparently, this preliminary survey was satisfactory, for the door was thrown open a little wider, and a slight girlish figure stepped forward and stood in the doorway, followed by an elderly matron, tall and stalwart almost as a man, who stood behind and gazed at us over the girl's head with tearful eyes. I was at first inclined to think it was the tall woman who must be the Queen, as she more nearly filled my ideas of what an Amazon should be, and I was surprised to learn that it was not she but the young girl who had been playing at "Kings and Queens" with such disastrous effect to herself. A slight, graceful form, only too plainly seen through her scanty, miserable clothing, large hazel eyes, an oval face, slightly browned by the sun, straight nose, and a veritable little rosebud of a mouth. She was thin and weak, and seemed scarcely able to stand, and the young girlish face wore a dejected, broken-hearted look that was sad to see. She told us her story in a few words, from which it appeared she had taken some part in the insurrection indirectly, but that the report of her having been crowned Queen of the Bulgarians was a pure fiction. The name "Queen of the Bulgarians" had been given her by the Turks in mockery, coupled with the vilest epithets and insults that a cowardly brutal soldiery could think of. Mr. Schuyler told her he would try to have her set at liberty as soon as possible, and then we took our leave.

This visit of Mr. Schuyler's, and the interest he showed in her, resulted in her being released next day on bail, to be definitely set at liberty a few days later. As it is intimately connected with these Bulgarian massacres, and will at the same time give an idea of the condition of the Bulgarian people, I may as well give her story in full, as she gave it to me. Her name is "Raika," and she is the daughter of a priest in the village of Otluk-kui, or Panigurishti, about twenty miles from Tatar-Bazardjik. At the age of twelve she had been already remarked for her intelligence and beauty, and a kind of village literary club, which exists in the place, decided to send her to school and educate her. For this purpose a subscription was set afoot and the requisite funds were soon raised. They decided to send her to Eski-Zara, where the American missionaries had established a school for girls, which they afterwards turned over to the Bulgarians, by whom it is now conducted.

It may not be amiss to remark here that the American and English missionaries have done an immense deal of good in Bulgaria by establishing schools throughout the country, educating teachers and showing the Bulgarians how to organise and establish schools for themselves. In this they have succeeded so well that there is scarcely a village in Bulgaria without its school. Raika remained at this school four years, and acquired seemingly a very fair education; better, perhaps, than many an English girl gets in a better school. She had a particular fondness for needlework, and she had acquired so much skill in all sorts of curious and tasteful embroidery, that she became famous throughout all the country. When she returned to her native place, after four years' study in a boarding-school, she was looked upon as a veritable marvel by all the people around her. I asked some of the people there if she had no sweetheart all this time, and what had become of him. They said there seemed to be nobody who aspired to her hand, for the reason that she was so far superior to the young men of the place that they did not dare to hope for such a prize as she would have been. Poor girl! not one of the young men who then thought her so far above them would marry her now.

I may as well state here that it was in this place that the insurrection, if such a puny outbreak as occurred here may be dignified by that name, broke out. There was, it seems, an Insurrectional Committee at Bucharest, composed of young Bulgarians, in the schools or in business there.

It does not appear that Raika had anything to do with fomenting the insurrection. She says the first positive knowledge she had of anything brewing was in the spring, about Easter time. She was summoned one day to the house where the School Committee were in the habit of meeting. She went, supposing it was for some business relating to the school, but was greatly surprised to find not the school committee, but a number of young men of the village, who were listening to a fiery speech by a man named Bankovsky, urging them to revolt. His words so worked upon them that they decided unanimously to rise as soon as Servia should declare war, which eventuality was looked upon as certain. They immediately commenced taking measures for carrying this resolution into effect, and it appeared that one of the first things they needed was a flag. Her skill with the needle was famed throughout the country far and wide, and they had fixed upon her to embroider the standard of rebellion. Understanding the danger, she at first refused, and tried to dissuade them from their project, but they were resolved upon their line of action, and insisted upon her embroidering the flag for them. She finally consented; and it is sad to think that her skill in needlework, that most womanly of accomplishments, should have been the cause of so fearful a misfortune to her. In order not to compromise her father and mother, however, she decided to do the work in the house of one of the insurgents. A vain precaution. It did not prevent her father from being slaughtered, with hundreds of others, in the church where he was officiating. We have seen the flag as it fell into the hands of the Turks, and is now used in evidence on the trials that are going on here. The poor rag, bespattered and torn, was prettily worked with a naive design showing a huge yellow lion, with his paw on a crescent, with which he seemed greatly displeased, and the inscription, "Liberty or death" in Bulgarian.

By the first of May, the day fixed upon for the rising to take place, the banner was ready. So having taken their arms, they formed in a body and marched to the church, sent for two priests, one of whom was Raika's father, declared their intention of rising, and asked them to bless the undertaking. This the priests did. Having obtained the blessing of the Church, the insurgents next called for Raika, and informed her that as she had made the flag she must carry it through the village at the head of a procession. She refused; but they seized her, put her upon a horse, put the flag in her hand, and marched through the streets shouting and singing in the most approved French manner. Having thus declared war, they proceeded to act. They immediately proceeded to fortify the place, and they do not seem to have had any other plan for the insurrection than that of waiting quietly in the village, and defending it against all comers. This seems to have been the plan adopted in the three or four villages where a rising really took place; and a more foolish one could hardly have been imagined. This, together with the fact that the rising only occurred in three or four places, and not simultaneously in these, would seem to indicate that the members of the Bucharest committee were very raw hands at organising an insurrection, and that their organisation was very imperfect, if, indeed, there were anything like organisation at all. They seem to have persuaded these three or four villages to rise, hoping that the rest of the country would follow the example, and that there would be a general insurrection as a matter of course. But the rest of the population, without leaders and without organisation, remained inactive, and allowed themselves to be quietly slaughtered.

All the people of Panigurishti seem to have finally engaged in the revolt, for Raika informed me that even the women had gone out and worked on the fortifications, so great was the enthusiasm, and that they worked at them nine or ten days. I afterwards had occasion to inspect those amateur fortifications when I went there with Mr. Schuyler. They consisted simply of sligh embankments thrown up across two of the roads leading to the villages on hills between one and two miles away.

The ten days during which they were throwing up this puny earthwork did not pass without some incidents. In the first place, two tax-collectors who approached the place were ordered to deliver up their arms, and upon their refusal to do so were fired upon and killed. A day or two later some people in a closed carriage approaching along the road towards the fortifications were hailed and likewise ordered to surrender, and upon their attempting to escape were fired upon. The carriage was captured, and it was found there were two men and three women in it. The two men and one of the women had been killed by the fire; one of the remaining women seized a sabre and struck at one of the insurgents, whereupon she was killed. The other woman was captured and sent into the village, and well treated until the arrival of the Turks, when she was set at liberty. As far as we have been able to learn up to the present, those two women are the only ones that have been killed by the insurgents, and one of them, as I have just related, was shot accidentally.

This state of things continued in Panigurishti or Otluk-kui for nine or ten days, during which time nine Turks and two Turkish women were killed. All of these but the two women and the one zaptieh were killed with arms in their hands.

The rising occurred on the 2nd of May. On the 12th Hafiz Pasha arrived before the place with a regiment of regular troops, two or three pieces of artillery, and a great number of Bashi-Bazouks. It would seem that the insurgents only had about 250 men armed with muskets or rifles. The rest had only knives and pistols, that before these troubles were worn by everybody. One hundred and fifty of the best armed had gone out on one road towards Tatar Bazardjik, to dispute the way. When Hafiz Pasha arrived, he found only one hundred men to oppose him, and these, frightened at the great superiority of the force brought against them, ran away at the first fire. It does not even appear that they fired off their guns, for there was not a single Turk killed or wounded. The inhabitants, panic-stricken, had in the meantime attempted to fly, but the town had already been surrounded, and they were either driven back or cut down in the fields. I had forgotten to state that at the approach of the Bashi-Bazouks the inhabitants of eight or nine neighbouring villages, fear-stricken, had abandoned their homes and taken refuge here, to the number of five or six thousand, and they now filled the streets, crying and screaming with fright. As all resistance had now ceased, or rather as none had really been offered, Hafiz Pasha had nothing to do but to march into the town, arrest the leaders of the insurrection, and restore order. Instead of this, however, he brought up his artillery, and, without summoning the place to surrender, commenced a bombardment, ruthlessly throwing the bursting shells into these crowds of shrieking women and children. Until midnight the din of the bombardment resounded through the streets.

During the night and the next morning the troops

and the Bashi-Bazouks entered the place, and then began a scene of pillage, violence, and massacre only equalled by that of Batak.

After giving some details, embodied in the leading article quoted above, the writer proceeds :—

We were shown in the yard of a neat little cottage, embowered in trees, a grave, beside which a woman was kneeling as we passed. It was the grave of a young man of eighteen, who had just returned home from school when the troubles began, after an absence of two years, and who had taken no part in the outbreak. They had seized him, and in mere sport cut off his hands one by one in the presence of his mother, then killed him. What make these acts more terrible was that many of them were committed in the presence of the weeping relatives—wife, mother, brothers, sisters of the victims. And they were repeated by the hundred. It would take a volume to tell all the stories that were related to us. But it was not only old and young men who suffered ; women, young girls, children, infants, were ruthlessly slaughtered. These Turks have no pity, no compassion, no bowels. They have not even the generosity, the pity of wild beasts. Even the tiger will not slay the young of its own species. But these Turks, these strong bearded men, picked infants up out of their cradles with their bayonets, tossed them in the air, caught them again, and flung them at the heads of the shrieking mothers. They carried little babies about the streets on the points of their bayonets with the poor little heads and arms drooping around the barrels of their guns, and the blood streaming down over their hands. They cut off the heads of children, and compelled other children to carry the still bleeding heads about in their arms.

Hundreds of women came to us recounting what they had seen and what they had suffered. Not a woman in the place seems to have escaped outrage.

Here follows a recital of outrages too fearful to relate, affording a parallel picture to the terrible scene at Batak depicted by the same writer in his letter of an earlier date. The commissioner goes on to say :—

And the "Queen of the Bulgarians," the young schoolmistress, what became of her? Alas! her fate was only the fate of hundreds of others. I could not ask her to relate all the story of her misfortunes. It was too plainly written in the pale, dejected, though still gentle and sympathetic face. But we saw a woman in Otluk-kui who was present when she fell into the hands of three or four Bashi-Bazouks. Yes, this educated, intelligent, sensitive young girl was seized and outraged, in the presence of half-a-dozen of her comrades and neighbours, by three or four brutes who still pollute the earth with their vile existence. But that was not enough. Her father was shot down in his own house, and she and her mother dug his grave in their garden and buried him ; and still the poor girl had not suffered enough. The Turkish authorities heard that she had embroidered the flag, and two weeks after the insurrection was completely crushed they ordered her arrest. A Mudir had been sent to the village in the meantime, and he seized and took her to his house at ten o'clock at night, with the woman at whose house the flag had been worked—the tall, stalwart woman of whom I have spoken in the beginning of this letter. She told us what occurred in the mudir's house that night. The poor girl, in spite of tears and prayers, that might have moved a tiger to pity, was stripped naked, beaten, spat upon, and again outraged. It was then that she was nick-named "Queen of the Bulgarians," and the next day she and another woman were sent to Tatar-Bazardjik. Here she was surrounded by the Turkish population, hooted, jeered, pelted with mud, spat upon, and insulted with the foulest epithets that a Turkish mob could find. It mattered not that she was one poor weeping girl all alone among a crowd of enemies—fiends rather than men. There is no pity in the breasts of these savages. Then, fainting, insensible, she was thrown into a cart and sent off to Philippopolis, thrown into prison there, and kept on bread-and-water until the arrival of Mr. Schuyler. Then she was set at liberty, ill, shattered in health, and broken-hearted.

And you say, oh statesmen of Europe, that the *status quo* must be maintained ; that this must last. I tell you it will not last. You must find another solution for the Eastern Question, or another solution will find you. It will not last, or civilisation is a delusion, justice a mockery, and Christianity a farce and a failure.

Yesterday the *Daily News* published a report by Mr. E. Schuyler, Consul-General, to the Hon. Horace Maynard, United States Minister at Constantinople, on the Moslem atrocities and massacres in Bulgaria. This report is of a preliminary character, and will be succeeded by another, in which the facts, now stated generally, will be set out in much more detail, and which will cover a larger area of investigation. The preliminary report now published is dated August 10, and on the 22nd the Constantinople correspondent of the *Daily News* wrote, "Mr. Schuyler is still in the "ravaged districts, and is doing his work thoroughly." Mr. Schuyler was sent into Bulgaria to make an investigation for the information of his Government. His linguistic acquirements enabled him to communicate directly with the Bulgarian people, and his diplomatic character enabled him to take up an attitude of independence which inspired with confidence the persons best able to give him full and accurate information. Mr. Schuyler paints the atrocities of the Turks in even darker colours than the correspondent of the *Daily News*, and he specially attempted to extract from the Turkish officials any definite information as to the provocation offered by the Bulgarians. They promised information, but did not supply it. "I have carefully investigated this point," says Mr. Schuyler, "and am unable to find that the Bulgarians committed any outrages or atrocities, or any acts which deserve that name." He asked the Turkish officials for a list of such acts, but they had none to give him ; he could only obtain vague statements which proved baseless when investigated. From his inquiries it results that "no Turkish women or children were killed in cold blood ; no Mussulman women were violated ; no Mussulmans were tortured ; no purely Turkish village was attacked or burned ; no Mussulman home was pillaged, no mosque was desecrated or destroyed." Edib Effendi, the special Turkish commissioner, told, indeed a very different story, but his "whole report," Mr. Schuyler writes, "may be characterised as a tissue of falsehoods."

Another point, says the *Daily News*, on which Mr. Schuyler furnishes valuable information is the share of the Imperial Ottoman Government in these atrocities. When the alarm of an insurrection in Bulgaria was given, the Government at Constantinople was urgently appealed to to send regular troops for the preservation of the public peace. Telegram after telegram was sent to the capital by the local authorities, and after some delay the Porte declined to send the troops. This was to surrender the Bulgarian people to Moslem fanaticism, and accordingly the Beys of Adrianople and Philippopolis seized upon the Government and armed the Mussulman inhabitants of the towns and of the country. Was this done merely with the connivance of the Porte, or with its active participation? Mr. Schuyler tells us that "arms for that purpose were sent from Adrianople and from Constantinople"—sent, therefore either directly by the Government at the capital, or at least with its knowledge. Thus there was a *levée en masse* of the Mussulman villages against their Christian neighbours. A force having been formed with the numerous irregulars thus raised, and the few regular troops at hand, it was sent upon a campaign against the Bulgarian villages, with the result of which Europe has been informed. The Porte was fairly warned of the danger, but it replied by that *non possumus* which is its stereotyped answer whenever it is called on to discharge the ordinary obligations of a Government. Either it could not or it would not take the measures indicated for the protection of the public peace, and it handed over the Christian populations to the jealousies and fanatical hatreds of the Moslem multitude to whom it gave arms. There is no reason, however, to suppose that the Bulgarian Christians were worse off because they fell into the hands of the irregular levies, for Mr. Schuyler, after a reference to the horrible and even unnatural crimes perpetrated against the defenceless inhabitants of the villages, adds, "They were committed by the regular troops as well as by the Bashi-Bazouks." Neither has the subsequent conduct of the Turkish Government left us to doubt in what light it regards deeds as foul as those which followed the capture of Batak. Ahmed Aga of Tamrysh, who commanded the troops at Perustitza, has been rewarded with a silver medal; Tusseum Bey of Kerloo, who was at the head of the troops at Klissura, was decorated with the Medjidi ; and Ahmed Aga, who commanded at Batak, has been promoted to the rank of Yuzbashi. Such excuse as might be made for these atrocities, if they had taken place under strong excitement, is wanting, for "the rebellion was an insignificant one at the best, and the villages generally surrendered at the first summons," while as for the allegation of a state of panic, it is proved that this was at an end before the troops set out on the campaign.

In his report he estimates the number of villages which were burned in whole or in part in the districts of Philippopolis, Roptchus, and Tatar-Bazardjik as at least sixty-five, of which he gives the names. In these no less than forty churches and forty-one schools were destroyed, in some cases with petroleum and gunpowder. The altars were overturned, the pictures painted on the walls scratched and pierced, and the holy places defiled and desecrated. Besides the villages, four monasteries were burned—St. Teodor, near Perustitsa ; the Panagia and the Bezsrabrinitsa, near Kretshma ; and St. Nicolas, near Kaloyerovo. Mr. Schuyler estimates the loss of life in these several districts as 15,000 at the very lowest—that is, this number of Bulgarians were killed, mostly without resistance, The American Consul-General gives details of the way in which the Turkish troops, regular and irregular, did their work, which, to say the least, entirely bears out the reports of the *Daily News* correspondent. We quote the following as a specimen :—

Panagurishta (Otluk-kui) was attacked by a force of regular troops, together with Bashi-Bazouks, on the 11th of May. Apparently no message to surrender was sent. After a slight opposition on the part of the insurgents the town was taken. Many of the inhabitants fled, but about 3,000 were massacred, the most of them being women and children. Of these about 400 belonged to the town of Panagurishta, and the others to nine neighbouring villages, the inhabitants of which had taken refuge there. Four hundred buildings, including the bazaar and the largest and best houses, were burned. Both churches were completely destroyed, and almost levelled to the ground. In one an old woman was violated on the altar, and afterwards burned alive. Two of the schools were burned, the third—looking like a private house—escaped. From the numerous statements made to me, hardly a woman in the town escaped violation and brutal treatment. The ruffians attacked children of eight and old women of eighty, sparing neither age nor sex. Old men had their eyes torn out and their limbs cut off, and were then left to die, unless some more charitably disposed man gave them the final thrust. Pregnant women were ripped open and the unborn babes carried triumphantly on the points of bayonets and sabres, while little children were made to bear the dripping heads of their comrades. This scene of rapine, lust, and murder was continued for three days, when the survivors were made to bury the bodies of the dead. The perpetrators of these atrocities were chiefly regular troops commanded by Hafiz Pasha. The Turks claim and the villagers admit the death of fourteen Mussulmans, two of whom were women who were killed with arms in their hands during a conflict with a party that refused to surrender to the insurgents.

While pillage reigned supreme at Koprishtitsa and lust at Panagurishta, at Batak the Turks seemed to have no stronger passion than the thirst for blood. This village surrendered without firing a shot, after a promise of safety, to the Bashi-Bazouks, under the command of Ahmed Aga, of Burutina, a chief of the rural police. Despite his promise, the few arms once surrendered, Ahmed Aga ordered the destruction of the village and the indiscriminate slaughter of the inhabitants, about a hundred young girls being reserved to satisfy the lust of the conqueror before they too should be killed. I saw their bones, some with the flesh still clinging to them, in the hollow on the hill side, where the dogs were gnawing them. Not a house is now standing in the midst of this lovely valley. The saw-mills—for the town had a large trade in timber and sawn boards—which lined the rapid little river, are all burned, and of the 8,000 inhabitants not 2,000 are known to survive. Fully 5,000 persons, a very large proportion of them women and children, perished here, and their bones whiten the ruins, or their putrid bodies infect the air. The sight of Batak is enough to verify all that has been said about the acts of the Turks in repressing the Bulgarian insurrection. And yet I saw it three months after the massacre. On every side were human bones, skulls, ribs, and even complete skeletons, heads of girls still adorned with braids of long hair, bones of children, skeletons still encased in clothing. Here was a house the floor of which was white with the ashes and charred bones of thirty persons burned alive there. Here was the spot where the village notable Trandafil was spitted on a pike and then roasted, and where he is now buried ; there was a foul hole full of decomposing bodies, here a mill dam filled with swollen corpses ; here the school house, where two hundred women and children who had taken refuge there were burned alive, and here the church and churchyard, where fully a thousand half-decayed forms were still to be seen, filling the enclosure in a heap several feet high, arms, feet, and heads protruding from the stones which had vainly been thrown there to hide them, and poisoning all the air.

Since my visit, by orders of the Mutessarif, the Kaimakam of Tatar Bazardjik was sent to Batak, with some lime to aid in the decomposition of the bodies, and to prevent a pestilence.

These horrible revelations are producing a great impression upon public opinion, even at this holiday season. We are glad to find that there is to be a great working-class demonstration in London. At first, Hyde Park was talked of, but there will probably be a public meeting in Exeter Hall. Last Thursday the mayor of Darlington presided at a town's meeting. Among the speakers was Mr. Backhouse, M.P., who contended that we should pursue a policy of strict neutrality, and that we should lend no countenance to the Turks on the ground that we ought to keep the Russians out of Constantinople. We had gone into the Crimean war with the view that Turkey protected would be Turkey reformed, but in that we had been deceived, and now we should appear to give no moral support to any Power committing or allowing such barbarities. Resolutions were adopted expressing "horror and indignation" at the atrocities committed by the Turks, condemning the "culpable inactivity" of Sir Henry Elliot, and the "supineness" of Her Majesty's Government, and urging the latter to prevent a repetition of the outrages by all moral force available, to recall the fleet from Besika Bay, and to recall Sir H. Elliot from Constantinople. The last clause was an addition made by the audience. A large committee was appointed to receive subscriptions in aid of the sick and wounded fund. A large public meeting was held at Liverpool on Saturday evening, called by the Working Men's Reform Association, to condemn the massacres in Bulgaria. Mr. E. R. Russell, editor of the *Liverpool Daily Post*, presided. Resolutions were passed expressing indignation at the deeds of the Turkish troops, declaring that no satisfactory solution of the Eastern question would be arrived at unless self-government were secured to the Christian provinces, and calling for prompt and decisive action on the part of the British Cabinet. A meeting with a like object was also held on the same evening at Saltburn-by-the Sea. Meetings of a similar character are expected to be held at Leeds, Bradford, Nottingham, and in other towns.

At the monthly meeting of the Baptist ministers of Bristol, held on Monday, attention was called to the reports of the atrocities alleged to have been recently committed by the Turks in Bulgaria, and the Rev. G. D. Evans, as secretary of the Association, was requested to seek the aid of the Bristol papers in bringing the matter before the people of that city. The Council of the Cleveland Miners' Association at Saltburn on Monday passed resolutions condemning the course adopted by the Government with reference to the Eastern Question, and demanding the call of Sir Henry Elliot and of the British fleet in Besika Bay.

THE WAR IN EASTERN EUROPE.

Up to the end of last week there had been continuous fighting between the Turks and Servians around Alexinatz. The engagements succeeded each other, with scarcely any pause for several days. Again and again the Turks attempted to storm the entrenchments, but were unable to make any impression. On the evening of the 23rd the Servians made a general sally, under cover of their artillery, and drove the Turks back along the whole line. The Servians also retook the heights on the left bank of the Morava. On Friday the inhabitants

of Alexinatz began to return to the town; the shops reopened; the market people went in; everywhere evidences of returning confidence were visible. The enthusiasm in the army was very great. The men were anxious to assume the offensive. The Turks meanwhile had retired within their own frontier.

A telegram from Alexinatz of Sunday's date says:—"Yesterday General Tchernaieff attempted to drive the Turks back on Nisch by attacking in great force the enemy's extreme right. A force under Horvatovich marched on St. Stephan. The Servians held advantageous positions, enclosing the Turks in the centre between Buimir and Katan. Fighting commenced at seven o'clock in the morning, and continued until after dark. The Servians gained ground until two in the afternoon, when, the Turks being reinforced at Buimir with fresh troops and two new batteries, they were obliged to fall back. All the batteries and redoubts at Alexinatz were brought into action to quench the Turkish fire, but the enemy held their ground, and began an attack on Stanpa. Two fresh battalions of Servians hastening from Deligrad joined in the fight, and helped to repulse the Turks after very severe fighting and great loss on each side. Both armies are much exhausted after a week of fighting."

On Monday the engagement wrs resumed along the whole line between Alexinatz and Nisch. The Turks about noon, under cover of the bushy ground, attacked the Servian left wing. The fighting continued in the brushwood until five o'clock in the afternoon. The Turks were repeatedly driven back, but returned to the charge with great fury. Finally the brigade of Valievo made a bayonet charge and drove back the Turks so hastily that they abandoned a considerable quantity of arms and ammunition as well as wounded on the field. The Turkish cavalry, consisting of Bashi-Bazouks and Circassians, suffered heavily.

A despatch from Cettinge, dated Aug. 29, says:—"Dervish Pasha arrived yesterday at Podgoritza with twelve battalions. It is believed that he will not attack the Kutchi, but will move towards Bielopawlitzi. The losses of the Turks in the last battle were not exaggerated. The Albanian Catholics are deserting the Turkish armies in great numbers."

Orders have been given by Ahmed Muchtar Pasha to that portion of his troops encamped at Vukovich to fall back on Trebinje. Prince Nicholas is stated to be marching on Grahovo.

A telegram from Zara, in Dalmatia, announces that on Thursday the Turkish troops violated Austrian territory near Ossoinik, seized some sheep, oxen, and mules, fired at and wounded some peasants, and decapitated one who fell into their hands. Two companies of Jagers have in consequence been sent to Ossoinik.

Among the Russian officers killed in the Servian ranks in the recent fighting before Alexinatz, the following are mentioned: MM. Dimitrieff, Konrizoff, Barosch, and Yerochesko, Count Konovnic; and MM. Querber Nimavkof, Fermor, and Pouline are named among the wounded.

Ten women are asserted to have been massacred by the Turkish garrison of Stolatz.

It is semi-officially announced that the ambassadors at Constantinople were expected yesterday to take the first collective step to advise the Porte to order a suspension of hostilities. The basis of mediation will be the Treaty of Paris as regards the political situation of Servia and the *status quo ante bellum* as regards territory, &c.

A telegram from St. Petersburg yesterday evening to the Russian Agency, says:—"The statement that the Porte would require Prince Milan to address himself directly to it for peace has long had no *raison d'etre*. The Porte has renounced that pretension, but it demands that the agreement on the conditions should precede the conclusion of the armistice. It is, however, indispensable to conclude the armistice first, for otherwise there would be a risk of the conditions varying from day to day according to the successes of either belligerent. The public have had thanksgiving services at St. Petersburg and Moscow for the victory of the Servians."

The Porte having decided to make the granting of an armistice conditional upon the preliminary settlement of the basis of peace, the Great Powers, says the *Political Correspondence* of Vienna, are endeavouring to arrive at an understanding regarding the essential preliminary points. These, when agreed to, will be communicated to the belligerents, and the Powers will then insist upon a truce.

FOREIGN MISCELLANY.

The steam tramway cars in Paris are working with the greatest satisfaction.

The Sultan.—We learn from Berlin that the Sultan's illness is becoming more serious, and that the Grand Vizier has confidentially prepared the Powers for an imminent change. Prince Abdul Hamid, the Sultan's brother, has at last consented to be appointed to the head of the Regency. A Paris telegram says it is feared the peace negotiations may precipitate a crisis at Constantinople.

The French Elections.—Sunday's elections show the decided progress of Republicanism in bigoted Brittany. The Comte de Mun, the clerical captain, has been returned by only 375 majority. He polled 1,000 fewer votes than he had last time. At Guingamp, the Prince de Lucingue, a small prince of the blood, and cousin of the Comte de Chambord, whose election was quashed, has been thrown out; and M. Huon, a Republican, is returned by the 1,000 majority which the prince gained against him previously.

Moslem Fanaticism in Syria.—The Rev. Dr. Bliss, President of the Syrian Protestant College at Beyrout, has received the following letter from Dr. Jessup, who is living on the Lebanon, near Beyrout:—"My brother and Mr. Hardin are absent on a tour to Safita and Duma, and will keep a careful look out, as the Nusaireyrh are murdering on every side. In the Bukaa robbery and outrage are on the increase. To-day there is a revival of the irritation of two months since among the Druzes and Christians in Lebanon. Everybody is buying weapons. The abject Druzes of Serahmool, who never have a penny available in cash, are buying weapons and ammunition, and the gunsmith of Shemlan has done more work during the past week than for six months before. Three Druzes of B'Khushtai have wounded a Christian near Aaleih, and on various sides we hear of outrages. All the Lebanon officials and village Sheikhs have been summoned to the local Kaimakans to subscribe to a 'voluntary' Lebanon subscription to aid the Turks against the Servians. Druzes and Christians are subscribing, as every non-subscriber is a marked man. I hope we may get through the summer without an outbreak. Let Christian England pray for the peace of Syria.—Yours in Christ, H. H. Jessup."

Disturbances in Crete.—According to a *Times* correspondent at Vienna, the state of Crete is causing serious uneasiness at Constantinople. At the outbreak of the war, the Cretans came forward to demand that the National Assembly should be composed in proportion to the number of Christians and Mohammedans in every district. The other demands are that in the districts where the great majority of the population are Christians the judges should be Christians, and that the Christians should have a part likewise in the Central Government. The Porte having refused these demands, the result has been a revival of the animosity between the Christian and Mohammedan population, which, according to the last accounts, has already led to bloodshed in the town of Retiro. As usual, when passions are excited, a small incident sufficed to lead to a conflict. An insignificant business quarrel arose in the Bazaar between a Greek merchant and a Turk named Jussuf, and the latter, drawing his pistol, shot at the Greek, wounding him severely. This was the signal for a gathering on one side of Turks, and on the other of Greeks, and, before the authorities had taken their measures, eight Turks were killed and several Greeks severely wounded. A panic spread through the town; shops were closed, and the Christians hastened to barricade their houses. They fled to the mountains, while the Turks, several hundred strong, encamped in the streets. On the news arriving in Canea, Reuf Pasha consulted with Hobart Pasha. A portion of the fleet was sent to Retimo, where there is only an insignificant garrison, and troops were asked for from Constantinople. There is, indeed, no reason as yet to suppose that the collision at Retimo will have more serious consequences, but still where minds are already so excited as they are in Crete, even the most insignificant cause may suffice to bring about gradually a general movement.

IS SELFISHNESS POLICY?

["Our duty at this critical moment is to maintain the Empire of England."—Speech of Mr. Disraeli, August 11, 1876.]

England speaks and Europe listens,—what doth England say?
From the very shrine of Freedom comes a voice to-day,—
Comes a voice from Christian England, bids them spare or slay.
Is it death, or is it life! What doth England say?

"Shall a brother help a brother, if the waves run high?
Shall a nation save a nation, if it lose thereby?
Keep the peace, endure oppression, trade and gather pelf,
England's mission—(hear it, Heaven!)—is to save herself!"

Hath he said, and shall the world say, "This is England's choice?"
Nay, but this is the supplanter, this is Jacob's voice,
Shall he rob us of our birthright, right to free the slave.
Right to comfort the afflicted, right to hear and save?

Shall the Danube hurry seawards, red with Christian blood,
Outraged maids and ripped-up mothers rolling down the flood?
Shall the savage lust of Islam hold its revel there,
And the putrid breath of corpses lade the sluggish air?

Oh, for Milton's rolling thunder, Cromwell's fiery zeal for God;
Then should England rise to vengeance, tread the path that once she trod.
Once again for sacred Freedom should her hosts go forth to fight,
And the battle-cry of England should be, "God defend the right!"

Spectator.

TONIC SOL-FA COLLEGE.

A term of six weeks' study, the first yet held under the auspices of the college, has just been concluded in London. The object has been to collect those engaged in teaching the Tonic Sol-fa system, and take advantage of their summer vacations to improve them in the art of teaching, and in general musical knowledge and taste. The students attending the first session were forty in number, of whom five were ladies. Nearly all held appointments as precentors, organists, teachers of singing under school boards, in private schools, in choral societies, &c. They came from all parts of the United Kingdom, including London, Manchester, Stornoway, Aberdeen, Dundee, Inverness, Glasgow, Birmingham, Londonderry, South Wales, &c. The principal class, which was attended by nearly all the students, was that under Mr. Curwen, in the art of teaching. This was held daily, the lecturer first expounding principles, and then calling on three students by turn to give a model lesson either to the students or to a class of children from a neighbouring day-school. In the Tonic Sol-fa system the difficulties of time, tune, and expression are classified and taught one by one. Each student took up one topic for his lesson, and it was afterwards criticised by the lecturer and the other students. Mr. Curwen was assisted in special subjects by various teachers, including Mr. Evans, music instructor to the London School Board; Rev. D. Batchellor; Mr. W. M. Miller, Inspector of Psalmody to the Church of Scotland; Mr. Colin Brown, lecturer on music at Anderson's University, Glasgow; Mr. F. Sharp, of Dundee, &c. A voice-training class was held daily under Mr. J. Proudman, conductor of the Tonic Sol-fa Association Prize Choirs. Mr. Curwen had also a class in pronunciation for singers, in which he was assisted by Mr. A. J. Ellis, F.R.S., who prescribed exercises, and paid a weekly visit to the class. Rev. E. P. Cachemaille, M.A., Vicar of St. Peter's, Stepney, held a class for the study of the English language and composition. Mr. G. Oakey taught composition, Mr. H. Fisher, Mus Bac. Cantab, had a class in the theory of fingering for key-board instruments. Mr. Arnold Kennedy, R.A.M., taught the pianoforte, and Mr. W. C. Harris, organist of Highbury Wesleyan Chapel, the harmonium. Mr. W. G. McNaught, R.A.M., taught a class for stringed instruments. Mrs. Stapleton trained the lady students in singing. The term on the whole has been highly successful. Doubts were felt even by some of the promoters whether any real progress could be made in so short a time as six weeks. But the examinations held at the close of the term, fully decided this question. The quality of the model lessons of the students showed a marked improvement, and in voice-training, the compass, quality, and power of the voices was very different at the end from what it had been at the beginning. In other departments, also, good work was done. The students, being sufficiently in earnest to sacrifice their vacation to study, were naturally of diligent habits. A number of them held free scholarships, which had been subscribed by friends of the movement. A second term will be held next year, when a greatly increased attendance is anticipated.

THE PREMIER'S EARLY POLITICS.

As a curious personal and political reminiscence of the early career of the Prime Minister, possessing considerable interest at present, we reprint the full text of the famous so-called Radical address which he issued to the electors of Marylebone in 1833, when soliciting the suffrages of the constituency:—

TO THE INDEPENDENT ELECTORS OF THE BOROUGH OF MARYLEBONE.

Gentlemen,—A speedy vacancy being generally anticipated in the representation of your borough, I have the honour to announce my determination to solicit your suffrages on the first occasion that offers. Although supported by neither of the aristocratic parties, I appeal to you with confidence as an independent member of society who has no interest direct or indirect in corruption or misgovernment. As one of a family untainted by the receipt of public money, and which can prefer no claims to public consideration but those that are founded on public sympathy, I claim your support as one who has already fought the battle of the people [referring to his previous contest at Wycombe], and as one who believes that the only foundation on which a beneficent and vigorous Government can now be raised is an unlimited confidence in the genius of the British nation. With this conviction I am desirous of completing the machinery of the Constitution by two measures which can invest the people with what was once their birthright, and with a security which, I hope, their children will inherit. These measures are triennial Parliaments and election by ballot; and unless these measures be conceded, I cannot apprehend how the conduct of the Government can ever be in harmony with the feelings of the people. Because I am of opinion that those who are invested with power should be qualified for its exercise, I would support the abrogation of those stamp duties which eventually act as taxes on knowledge, believing that unless the public burdens are speedily and materially reduced, a civil convulsion must occur. I am desirous of seeing a Parliamentary committee appointed to revise the entire system of our taxation, with the object of relieving industry from those encumbrances which property is more capacitated to endure; and I especially pledge myself to exert all my energies to obtain the repeal of the assessed taxes—a repeal which, from the state of the constituency of your borough, is as necessary as a mea-

sure of constitutional privilege as of financial relief. Opportunities will soon occur for me to express to you my opinions upon all those subjects which engage the attention of a man who aspires to be a representative of the people. It is sufficient for me to observe that I shall ever be found a supporter of that system which consults the great interests of general happiness, and that I shall promote every measure which elevates the moral or improves the physical condition of the people of England. With these views, gentlemen, I solicit your attention. I hope soon to acquire your confidence. —I have the honour to subscribe myself,

Your faithful servant,

BENJAMIN DISRAELI.

Brodenham House, Bucks, April 9, 1833.

It is also interesting to recal the reasons which he gave for opposing the Whigs when he first entered Parliament for Maidstone, and for, at the same time, refusing to join the Tories. "I so acted," he wrote soon afterwards, "because I found the Tories in a state of ignorant stupefaction. The Whigs had assured them that they were annihilated, and they believed them. They had not a single definite or intelligible idea as to their position or their duties, or the character of their party. They were taunted with a nervous apprehension of that great bugbear 'the people'—that bewildering title under which a miserable minority continues to coerce and plunder a nation. They were ignorant that the millions of that nation required to be guided and encouraged, and that they were their natural leaders, bound to marshal and to enlighten them."

The *Athenæum* says:—"Whether the motive of Mr. Disraeli in retiring to the House of Lords were personal or political, there is no room for doubt that he contemplated the movement nearly half-a-century ago. In a passage of 'The Young Duke' he boldly announces the intention he has fulfilled before our eyes. Mr. Disraeli, however, is one of those, of whom Prince Bismarck is another, whose frankness in declaring their intentions is often so emphatic that people at the time find it difficult to believe in the sincerity of their utterance. So long ago as the year 1829, in the juvenile production alluded to, will be found (Book v., chapter 6) what, by the light we now have, must be regarded as a remarkable passage. It does not come from behind the mask of one of the characters of the novel, but from the author in his own person, in criticising the orators of the day, and discussing the difference appropriate to the two Houses of Parliament. The audacity of the phrase 'If I have time,' approaches sublimity:—'One thing is clear, that a man may speak very well in the House of Commons, and fail very completely in the House of Lords. There are two distinct styles requisite. I intend, in the course of my career, if I have time, to give a specimen of both. In the Lower House, "Don Juan" may, perhaps be our model; in the Upper House, "Paradise Lost."'"

UNIVERSITY OF LONDON.

1876.

FIRST M.B. EXAMINATION.

EXAMINATION FOR HONOURS.

ANATOMY.—First Class: John Charles Saunders (Exhibition and Gold Medal), Downing College, Cambridge and St. Bartholomew; James Stanley Newton Boyd (Gold Medal), University College. Second Class: Charles Edward Baddeley, King's College; Charles Edward Sheppard, St. Thomas's Hospital. Third Class: James Percy Alwyne Gabb, University College; William Lenton Heath, St. Bartholomew's Hospital.

PHYSIOLOGY, HISTOLOGY, AND COMPARATIVE ANATOMY.—First Class: William Samuel Tuke (Gold Medal), University College; John Charles Saunders (Gold Medal), Downing College, Cambridge, and St. Bartholomew; John Edward Neale, University College. Second Class: John Caldwell Uhthoff, Guy's Hospital. Third Class: George Mackern, Guy's Hospital; Neville Scott Whitney, University College.

ORGANIC CHEMISTRY, AND MATERIA MEDICA AND PHARMACEUTICAL CHEMISTRY.—First Class: Kenneth Rawlings (Exhibition and Gold Medal), University College; John Caldwell Uhthoff (Gold Medal), Guy's Hospital; Neville Scott Whitney, University College. Second Class: Frederic Haycraft Berry, Guy's Hospital. Third Class: William Manley Lory, University College.

FIRST B.A., FIRST B.SC., AND PRELIMINARY SCIENTIFIC (M.B.) EXAMINATIONS.

EXAMINATIONS FOR HONOURS.

ENGLISH—(First B.A. only)—First Class: Francis Charles Montague (Exhibition), University College. Second Class: Thomas Brownson, Owens College; Frederick William Newland, City Middle-Class School. Third Class: Leonard Tucker, University College; Harrington Hugh Melville Percival, University College; William McLeish, private study; John George Black, Owens College.

LATIN.—First Class: Alfred William Lockyer (Exhibition), Loughborough Grammar School and private study; Nicholas Joseph Synnott, Stonyhurst College, and Edward Etherington, Stonyhurst College—equal; Francis Charles Montague, University College; Michael Graves, private study. Second Class: Harrington Hugh Melville Percival, University College; Francis Ince Anderton, Oratory School, Birmingham; Andrew Newland Deakin, private study; James Isham Routh, private study; Edmund Ashley Durham, private study, and John Marshall, University College—equal; Henry William Croome Smith, private tuition. Third Class: Walter Plumb Root, private study; Henry Thomas Woods, Dulwich College; John George Black, Owens College; Thomas Ledward, Owens College.

FRENCH.—First Class: William Thomson (disqualified by age for the prize), Glasgow University; Henry Robert Olley (prize), Owens College. Second Class: George Alexander Stebbing, St. Joseph's College, Clapham; Benjamin Whitehead, private study and tuition. Third Class: William Arthur Jarmain, private study; John George Black, Owens College; Edmund Ashley Durham, private study.

GERMAN.—Second Class: William Thomson, Glasgow University.

FIRST B.A. AND FIRST B.SC. CONJOINTLY.

MATHEMATICS AND MECHANICAL PHILOSOPHY.—First Class: J. E. Aloysius Steggall, First B.A. (Exhibition), Trinity College, Cambridge; Henry Robert Olley, First B.A., Owens College. Second Class: John Arthur Owen, First B.Sc., private study; Arthur Black, First B.Sc., private study. Third Class: Walter Plumb Root, First B.A, private study.

FIRST B.SC. AND PRELIMINARY M.B. CONJOINTLY.

CHEMISTRY.—First Class: Ernest Henry Cook, First B.Sc. (Exhibition), Royal College of Science, Dublin; Robert Maguire, Prel. Sci., Owens College. Second Class: William Henry Higgin, First B.Sc., Owens College: Thomas Gough, First B.Sc., private study; James Hugh Paul, First B.Sc. and Prel. Sci., private study: Beaven Neave Rake, Prel. Sci., Guy's Hospital, equal. Third Class: William Fream, First B.Sc. and Prel. Sci., Royal College of Science, Dublin; Henry Thomas Groom, Prel. Sci., St. Bartholomew's Hospital; Francis Bowe, Prel. Sci., St. Bartholomew's Hospital; James Norie, Prel. Sci., University College—equal.

ZOOLOGY.—First Class: David Alexander King, Prel. Sci., St. Bartholomew's Hospital. Second Class: Arthur George Dawson, Prel. Sci., Owens College; Charles Pardey Lukis, Prel. Sci., St. Bartholomew's Hospital; Mark Feetham Sayer, Prel. Sci., University College; William Evans Hoyle, First B.Sc. and Prel. Sci., Owens College and Christ Church, Oxford; Wayland Charles Chaffey, Prel. Sci., St. Bartholomew's Hospital; Denis M'Donnell, Prel. Sci., King's College. Third Class: Robert Henry Scanes Spicer, Prel. Sci., private study; Robert Maguire, Prel. Sci., Owens College; Henry Thomas Groom, Prel. Sci., St. Bartholomew's Hospital.

EXPERIMENTAL PHYSICS.—First Class: Henry Forster Morley, B.A., First B. Sc. Arnott Exhibition and Medal, University College. Second Class: Thomas Bolton, First B. Sc., University College. Third Class: Julian Stephens, First B. Sc. and Prel. Sci., University College and private study.

BOTANY.—First Class: Joseph Tregelles Fox, Prel. Sci., London Hospital. Second Class: Anundrão Atmaram, First B. Sc. and Prel. Sci., University College; Robert Henry Scanes Spicer, Prel. Sci., private study; John Mitford Atkinson, Prel. Sci., London Hospital; Andrew William Dallmeyer, First B. Sc. and Prel. Sci., University College, and Richard Sisley, Prel. Sci., St. George's Hospital—equal. Third Class: Charles Pardey Lukis, Prel. Sci., St. Bartholomew's Hospital; Henry Thomas Groom, Prel. Sci., St. Bartholomew's Hospital.

Epitome of News.

Saturday being the anniversary of the birth of the Prince Consort, His Royal Highness Prince Leopold, the gentlemen in attendance on the Queen and royal family, and the servants and tenants of the Balmoral, Abergeldie, and Birkhall estates assembled at the Obelisk at noon, and drank to the memory of the Prince Consort. Her Majesty went out in the morning with Princess Beatrice, and in the afternoon drove with the princess and Prince Leopold round the "Lion's Face."

The Prince and Princess of Wales, with their children, have left Marlborough House and are now at Abergeldie Castle.

The Prince of Wales has consented to lay the foundation-stone of the new Glasgow Post-office in October.

Mr. H. Chaplin, M.P. for Mid-Lancashire, is to marry Lady Florence Gower, daughter of the Duke of Sutherland. It will be one of the first instances—if not the first—in which a member of the Whig House of Sutherland has entered into an alliance with a Tory family.

Friday night's *Gazette* contains the official intimation that a baronetcy has been conferred upon Mr. James Falshaw, the Lord Provost of Edinburgh, and that Mr. Steell and Dr. Oakley have been knighted. Sir James Falshaw is a Wesleyan.

The Social Science Congress will be held this year at Glasgow, on the 11th of September.

Thursday was the "chair day" at the Welsh National Eisteddfod, at Wrexham. Sir Watkin Wynn, M.P., presided, and on the platform were Lord Methuen, Mr. Osborne Morgan, M.P., Mr. H. Richard, M.P., Mr. R. Davies, M.P., Mr. Morgan Lloyd, M.P., Mr. Ellis Eyton, M.P., Mr. Whalley, M.P., Major Cornwallis West, Sir Charles Reed, the Rev. Dr. Punshon, and others. The "chair prize," as it is called, had been won by Mr. Thomas Jones, of Llangollen, who died on the day that he sent in the prize poem. The procession of the bards was, therefore, a solemn one, and over the prize chair a pall was thrown. Madame Edith Wynne, who attempted to sing a mourning song, broke down, it is stated, with emotion.

The construction of a new subway under the Thames was begun at Woolwich on Wednesday, and the work is expected to be completed within six or nine months. The scheme had its origin in nine men being drowned on a foggy morning while crossing the Thames to their work in a small boat, the steam ferry-boat, which usually conveys some thousands of persons per day between North and South Woolwich, not venturing to run.

The *Scotsman* states that the inventory of the personal effects of the late Mr. James Baird has been registered, and gives a personalty of £1,190,000.

Mr. Joseph Arch, president of the National Agricultural Labourers' Union, while travelling from the north to attend a meeting held on Monday at Leamington, had a narrow escape. The train by which he was travelling came into collision with another passenger train, and the end of the carriage in which Mr. Arch was seated, was knocked in. He sustained a severe blow on the neck and head, but was able to preside at the meeting of the executive committee of the union, when a report of the position and prospects of the organisation was presented.

There is reported from Stornoway the death of a woman at the age of 115 years; and it is said that the age can be authenticated. It is noteworthy that she resided all her lifetime in a little thatched hovel. She was never married, and until the last few years enjoyed pretty good health.

Information has been received in London of the suicide of Lord Ribblesdale in Switzerland. The deceased peer was born in 1828, and succeeded his father in 1832. He was a stepson of Lord Russell, and in politics a Liberal.

In reference to a somewhat serious statement that has appeared in the *Standard*, the *Leeds Mercury* says that though Sir Titus Salt, Bart., has been confined to his bed with gout, he has been able to take frequent airings in his carriage. "At his great age he is naturally feeble, and care has to be taken of his health, but no immediate danger is anticipated."

The result of the polling in Donegal on Friday was declared on Saturday. Mr. W. Wilson, the Liberal-Conservative candidate, obtained 1,975 votes, and Mr. Lea, Liberal, 1,876. Mr. Wilson was therefore elected by a majority of 99.

Both the candidates for Buckinghamshire addressed the electors on Saturday. Mr. Fremantle attended the market ordinary at the White Hart Hotel, Buckingham, and had a good reception. He approved the policy of the existing Government, which had, he said, done good service in foreign, home, and colonial affairs. He expressed his hearty approval of the Prisons Bill. The Hon. Rupert Carington dined at the Crown Hotel, Aylesbury, and both there, at the Bell Hotel, and at the King's Head Inn, delivered brief addresses, in which he offered himself to the electors as "a plain, unvarnished Liberal." He observed that a report had gone abroad that he did not intend to go to the poll; but he pledged himself to do so "if he were alive," and unless Mr. Fremantle withdrew from the contest. He acknowledged the widespread sympathy and support he had met with in his canvass, and expressed his readiness to state his views explicitly on every subject on meeting the electors. Colonel Carington, M.P., also spoke, and said that he believed his brother would support the repeal of Lord Sandon's amendments to the Education Act. The *Times* correspondent states that the Nonconformists generally have espoused the cause of the Liberal candidate, being much incensed against the Ministry on account of Lord Sandon's Education Act.

The coroner's inquiry into the disaster on board the Thunderer was resumed for the fourteenth time yesterday morning, at the Haslar Hospital, the chief witness examined being Mr. John Swanson, engineer, belonging to Her Majesty's ship Asia, who went on board the Thunderer on the day of the explosion for the purpose of taking notes of the performance of the machinery during the trial. The inquiry was further adjourned till this morning.

The Birmingham Musical Festival was opened yesterday by a performance in the morning of "Elijah." In the evening Mr. Cowen's cantata, "The Corsair," was produced for the first time, and was very favourably received.

John Ebelthrift, thirty-seven, was executed yesterday morning in Newgate for the murder of his wife. Marwood was the executioner.

Professor Huxley (the American papers state) was recently in New Haven, Conn., as the guest of Professor Marsh of Yale College. The chief object of the Professor's visit was to examine the collection of fossils obtained by Professor Marsh in the Black Hills.

A few days ago the annual dinner of the *employés* connected with the *Echo* newspaper took place at Dulwich, Mr. Passmore Edwards, the proprietor, presiding, and Mr. G. Barnett Smith occupying the vice-chair. In giving the toast of the evening, the chairman said that no less than 160 persons were employed in the production of the paper, independent of some 150 authorised contributors, that the yearly value of the paper used was about 45,300*l.*, and that the telegrams cost some 3,750*l.*

A DISCONTENTED TORY.—Sir Alexander Gordon, M.P., attended an agricultural dinner held on Saturday at New Deer. In the course of his speech, he expressed regret that a portion of the House of Commons was not set aside for members who, like himself, "had no hope of places in the Government, and whose sympathies did not in all respects coincide with those of the Opposition." He thought it better, however, to sit on the Government benches than associate with Dr. Kenealy and the Home-Rulers.

GARDEN VEGETABLES.—The scarcity of garden vegetables will render necessary, in many instances the adoption of special measures to ensure supplies for the winter and the spring. In very many places the kales, broccolis, and other "winter greens," are still starving in the seed beds, the excessive heat and drought having rendered it impossible to plant them out at the proper time with any chance of their surviving the operation. Now that rain has fallen, and more may be expected, something may be done towards tiding over the long period during which vegetation is at a standstill, or nearly so.—*The Gardener's Magazine.*

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The Nonconformist.

WEDNESDAY, AUGUST 30, 1876.

SUMMARY.

THE preliminary steps for the mediation of the Great Powers between Turkey and Servia, to which we have referred below, were probably taken yesterday at Constantinople, when the ambassadors were expected to submit to the Porte the proposal for an armistice of six weeks. It is understood that the Sultan's Ministers are not indisposed to the arrangement, but that they require that some definite basis as to the conditions of peace should first be agreed to, and that Prince Milan should make direct overtures as a vassal state. To this suggestion Russia, at least, is strongly opposed.

Up to the end of last week there was continuous and desperate fighting around the strong position of Alexinatz, in which both sides suffered severely. Again and again the Turks attacked General Tchernayeff's formidable defences, and were repulsed. Various accounts have been given of these engagements, but the sum and substance of them is the fact that Alexinatz is still in the hands of the Servians, and that on Saturday Horvatovitch, who had been unwisely detached from the main defensive force to operate in the rear of the Moslem army, was able to rejoin Tchernayeff with his force of 10,000 men. But Abdul Kerim Pasha has such an immense superiority in numbers that his foes can hardly hold out indefinitely. "Alexinatz (says the special correspondent of the *Times*), has the enemy on nearly three sides of it, and most decidedly it is in danger, but if the Servians fight with that spirit which Thursday's success ought to be sufficient to inspire, they can prevent the position from being taken." It is easy to understand, therefore, that an armistice would "suit Servia very well"—for the loss of Alexinatz and Deligrad in its rear, would give the Turks the command of the Morava Valley, and enable them to march upon Belgrade.

The detailed accounts of the horrible atrocities perpetrated in Bulgaria, which have been published during the last week in the *Daily News*, are deepening the antipathy to Turkey in this country, and the outburst of indignant reprobation which is now gathering volume will be intensified by the report of Mr. Schuyler, the American Consul-General. That gentleman, who is still in the devastated districts, entirely confirms, it will be seen, the accuracy of the *Daily News* commissioner. He gives a list of sixty-five villages in three districts which have been wholly or partly burnt, with an enumeration of the houses, and even the churches and schools, destroyed. The number of people killed in these districts he believes to have been fully 15,000. Mr. Schuyler says that the atrocities were clearly unnecessary for the suppression of the insurrection, and that the Bulgarians had not provoked them by any similar acts. As to the Turkish commissioner's report, it is simply "a tissue of falsehoods." The promised report of Mr. Baring is hardly necessary for the satisfaction of British opinion. Lord Beaconsfield has sorely blundered if he thinks that such outrages against humanity can be ignored on the shallow plea that the British Empire must be preserved. The demand that is arising in all our large towns for the recall of Sir Henry Elliot and the British fleet must convince our Prime Minister, if his reputed prescience does not fail him, that something must be promptly done to satisfy public feeling.

This morning the *Daily News* prints a further letter from its special commissioner showing that the state of things in Bulgaria has not altered for the better since the recent massacres. There is, he says, no security for life or property. The Turkish population is armed; the Christians have been disarmed, and the former do exactly as they please. Every day the Bulgarians are robbed and plundered by their Mussulman neighbours. They are forced to work without pay; they are in some places obliged to pay for permission to gather their own harvests; they are robbed of their cattle and horses. If they complain or make the slightest show of resistance they are beaten and sabred. Moreover, the women are outraged in the most flagrant and open way. In addition to this, the people are kept in a state of terror by threats of more massacres. In fact, the country is in a state of complete anarchy. The Turkish authorities neither administer justice nor maintain order; they will do nothing, and they will if possible prevent anything from being done. Unless, therefore, Europe takes the matter in hand, disease, cold, and famine will do their worst, while at the same time there is imminent danger of another Mussulman rising far surpassing anything that has yet happened. Is the moral influence of England to be thrown into the scale to perpetuate this state of things, and to encourage the Porte to promote the miscreants guilty of the worst outrages, whilst assuring the Great Powers that the guilty shall be punished and its Christian subjects amply protected?

At the outbreak of the war the Servian cause was regarded with something like apathy in this country. It is now otherwise, though that cause is not prospering. The public are getting sick of the platitudes about the high policy which aims to preserve the integrity of the Ottoman Empire, and are no longer frightened with the bugbear of Russian intervention. The Czar's Government is neutral in the conflict, but even his authority cannot keep down the national and natural sympathy with Servia which is growing in intensity in consequence of recent revelations of Moslem barbarity. A letter from St. Petersburg thus describes the state of feeling that obtains in Russia:—

In St. Petersburg there is not a manufactory nor an office nor a private house where appeals have not been left soliciting aid for the insurgents. Baron Stieglet, a wealthy capitalist, has given 60,000*l.*, and the subscriptions amount already to 6,000,000 roubles. In the dreary backwoods of the north, in the cornfields that border the Southern Steppes, in Poland, in the Cossack country, nay, even in Siberia itself, the priests are preaching against the "accursed Infidel," the Turk, and gathering money from the excited peasantry to assist their suffering fellow-Sclavs in the East. So enthusiastic are the Russian ladies in the Servian cause that they go about the streets collecting money, besides frequenting all places of amusement, railway-stations, hotels, &c. Only the other day fifty of them went to the seat of war as nurses, and scarcely a train goes south without conveying Russian officers, volunteers, nurses, and waggon-loads of material for the wounded. The Pan-Slavonic movement has now become so popular that the fever has infected all classes. It has spread itself throughout the whole empire, and every day sees some fresh manifestation of it. The fact cannot be denied that, in spite of pacific assurances of the Czar, Russia is rapidly drifting into a war with the Porte; and if the army of General Tchernayeff is put to the flight by the Turks, the capture of Belgrade will be the signal for revenge on the part of Russia.

Russian officers to the number of five hundred are already serving in the Servian army, and many have been killed in the recent engagements. If our Government do not actively take up the task of mediation, it will be prosecuted without them.

The Irish Home-Rulers find it hard work to keep up the steam; still harder to show a united front. Last week they held a convention in Dublin at which it was resolved to adopt a more determined attitude in the House of Commons before taking the extreme course of withdrawing from Parliament. A "free fight" brought the proceedings to a close. Comment on such proceedings is needless. If it were necessary, it is supplied by Mr. J. B. Smyth, M.P., who speaks of the convention as "a farce," and the whole movement as "fraudulent," and declares himself to be "politically" "the avowed and fearless opponent of Mr. Butt's traitorous scheme for the surrender of Ireland's nationality"—with more to the same effect. Nothing daunted by this violent attack, Mr. Butt thought he had discovered a formidable grievance, and wrote to the Irish Secretary to announce that a detective was present at the Home-Rule dinner, and armed with a revolver. To this Sir M. Hicks Beach quietly replies that the detective in question was there without authority, and merely to gratify his own curiosity.

There were two complementary elections to the French Chamber of Deputies on Sunday, which are deserving of notice as showing the advance of Republican views even in priest-ridden Brittany. Captain de Mun, the unseated Ultramontane enthusiast, has been again returned for Pontivy, but by the narrow majority of 375—some thousands of votes less than he had previously polled being recorded in his favour. At Guingamp, also, a Republican has been returned in place of the Prince de Lucingue, an ardent Legitimist. These elections will strengthen the hands of the Government in their Liberal policy.

We sincerely hope that another war with China is not impending. It is stated from Pekin that Sir Thomas Wade, who has been unable to obtain adequate satisfaction relative to the assassination of Mr. Margary, has left Pekin in disgust, and has referred the matter to the Home Government. Meanwhile a Shanghai paper assures its readers not only that 20,000 soldiers in India have been mobilised to await the orders of our Minister in China, and could be embarked at a week's notice, but that if war should be declared "it will be put through in a business-like and effective manner." Probably Lord Derby may have a different opinion, but it is unfortunately true that the frequent attacks upon missionaries, their converts, and European residents in

China are creating general uneasiness. But the Pekin Government would seem to be more in fear of a wide-spread famine in northern China, than of the outbreak of hostilities with England.

PRELIMINARY PEACE NEGOTIATIONS.

On Thursday last the Prince and Government of Servia formally communicated to the consular representatives at Belgrade their desire to avail themselves of the good offices of the guaranteeing Powers in restoring friendly relations between Servia and the Porte. The Prince, after presiding over a Council of Ministers, sent for the consuls, and, addressing them, said that the Servian Government, wishing to conform to the views of the Powers represented before him by their respective diplomatic agents, and desirous of establishing a good understanding between the Porte and the Principality, he now solicited the friendly offices of those Powers to bring about a cessation of hostilities. He stated that he was authorised to make a similar request on behalf of Montenegro. Of course, he was assured by the assembled consuls that they would not lose one moment in transmitting his communication to their respective Governments. This step has been taken, and the ambassadors of the guaranteeing Powers at Constantinople are already in conference respecting this new phase of affairs.

Nearly contemporaneously with this event General Tchernayeff obtained very important successes over the Turks before Alexinatz. On the sixth day of fighting between the two forces he drove the right wing of the Turks from two of its most formidable positions, and effected a junction with General Harvatovitch at Stanci, which is a little to the north-east of Alexinatz, thereby receiving an accession of strength to the army of the Morava to the extent of fifteen battalions, comprising somewhere about 10,000 men. It is only natural that this signal reverse to the Turkish arms should have inflamed the warlike ardour of the Servians, and indisposed them to concur in the peaceful overtures made by the Prince and his Government. If the victory of General Tchernayeff should seriously stand in the way of the negotiations already entered upon, one might almost wish that it had never been achieved. But it is hardly likely to have this effect. It may even, in some measure, assist the ambassadors of the neutral Powers at Constantinople in securing an immediate armistice, and, possibly, facilitate a permanent solution of the difficult and delicate problem with which they will have to deal. If the Turks had had all their own way in their encounter with the military forces in the Principality, they might have objected strongly to return to the *status quo ante bellum*, and they might have insisted, as no doubt they are well inclined to do, on exacting from Servia and from Montenegro such heavy indemnities and humiliating guarantees as must have greatly retarded the recovery of these Principalities from the consequences of their rash proclamation of war. The present moment, however, is perhaps as fortunate a one as could have been selected for undertaking with a promise of success the work of mediation.

The Sublime Porte has many powerful reasons for desiring a cessation of hostilities. It has repelled the invasion of the Servians at every point. It has exhibited in a somewhat unexpected light the vigour of its military establishment. It may, however, well suspect its own ability to penetrate into the interior of Servia. It has met with such a reverse before Alexinatz as should convince it that much has to be done before the defensive power of its rebellious vassal can be effectually subdued. Its financial difficulties; the uncertainty of the Sultanate; the possibility of an extension of rebellion into other provinces already restless under the heavy hand which presses upon them; and the probability that if Servia were driven to extremities Russia would be coerced by her Sclave population into taking the field as her ally, must, one would think, exert an influence upon the Council of Ministers at Constantinople sufficiently powerful to moderate its spirit in the presence of Europe, looking on, as it does, with watchful eyes and in a no very conciliatory temper. The terrible revelation of the scenes that have occurred in Bulgaria, illustrative of the character of Turkish misrule, has deprived the Turks of any sympathy which other States on the Continent might have felt for her. The Porte is without friends. It has lost even its former admirers. It can hardly overlook the fact that it has forfeited even the "moral support" of England. Sir Henry Elliot, Her Majesty's Ambassador at Constantinople, may still countenance its Government and trust in its destiny. But the shrewd men who govern the affairs of Turkey could scarcely remain in ignorance of the revulsion of feeling which has lately taken place among the English people. All these considerations will, no doubt, urge the Turkish Government to "make a virtue of necessity," and to comply with such conditions as the Powers, in their wisdom, shall see fit to impose upon it.

In regard to Servia, or rather to the popular feeling which has just sprung up since last week, we quite agree with the *Times* of Monday last. "Though the people of Belgrade may resent negotiations for peace, they will not resist them. The committee of the Skuptschina took part in the deliberations which ended in a resolution to yield to the advice of the neutral Powers, and the representatives of the nation are not likely to go against its definitive and permanent sentiment." The discontent of the non-combatant population of the Servian capital will have but little effect, we imagine, upon its more responsible authorities. The latter have a fuller and exacter knowledge of how affairs stand. The former are fed by rumours—rumours originated sometimes for base and interested purposes. Should an armistice be proposed and enforced (as there is good reason to suppose will be the case) the murmurs of the people will soon die away. Servia has already suffered deeply, and, in the main, has borne her sufferings bravely. But there can be very little doubt that she will be only too thankful if she may escape any further ordeal without loss of honour. She will, probably, have this consolation, that peace will effect more on behalf of the oppressed members of the Sclavic race, for whose deliverance she commenced hostilities, than she is likely to effect by any further prolongation of the war. It may be taken for granted, we apprehend, that the mediating Powers will discover no insuperable obstacle to the instant enforcement of a truce between the belligerents, nor to an ultimate arrangement which will guarantee the Christians of Turkey against further oppression.

Mr. Mechi on the Harvest.—Mr. Mechi writes from Tiptree Hall, Kelvedon, Essex, as follows:—"The great deficiency in the wheat crop in this county, and I have reason to believe, in many others, arises from two causes—an imperfect ear as regards its number of grains, and an insufficient number of stems. The prolonged winter weather which we had in May evidently chilled the earth and prevented branching or tillering (the multiplication of stems), while the late frosts destroyed many of the kernels in the early and tender kinds of wheat. Even with the hardy Revett wheat, which are perfect in the number of grains, and which yield to the threshing-machine about four bushels in three minutes, there is a great falling off in quantity, arising solely from insufficient number of stems, so that straw will be very much less than in the unsatisfactory crop of last year. The quality and condition of the wheat grain is all that can be desired. At present prices this must be a disastrous crop for the arable farmer, and I fear that many other of the cereal and pulse crops have suffered from the same causes. Potatoes are very small and a deficient crop, owing to the great heat and long drought in this county, which is unfortunate for the labourers. Root crops, especially turnips, have suffered from the same causes. Heavy land farms in this county are difficult to let, even at very reduced rents."

Fatal Use of Chloral.—An inquest was held at Silloth, Cumberland, on Friday, upon the body of the Rev. John Mitchell Harvey, D.D., who, until the beginning of the present year, was minister of the United Presbyterian Church, Palmerston-place, Edinburgh. In March failing health compelled him to resign, and he has since been seeking rest in England. He has lately been staying near Gainsborough, in Lincolnshire, and was then suffering from nervous prostration, overwork, and general debility. On Tuesday he arrived at Silloth, and complained of being very much exhausted. He went to bed at half-past nine, but could get no rest; and at midnight he got up and took a narcotic, consisting of sixty grains of bromide of potassium, and what he considered would be a teaspoonful of hydrate of chloral, though he did not measure it. About five o'clock next morning his wife found he was unconscious. Dr. Leitch was called in, and found Dr. Harvey in an almost comatose state, but succeeded in rousing him, and induced him to walk about the room On lying down he again became unconscious, and died about eight o'clock. Dr. Leitch was of opinion that death had resulted from a dose of hydrate of chloral, not in excess of what the deceased had been in the habit of taking, but so large that his weakened physical condition had been unable to resist its action. Dr. Dudgeon, brother-in-law of the deceased's wife, stated that the deceased had been in great mental anxiety with regard to charges of drunkenness made against him, on the supposition that the nervous prostration from which he suffered was due to stimulants, and an action before the presbytery. The jury found that Dr. Harvey met his death through taking a dose of chloral for the purpose of procuring sleep.

Literature.

*THREE CENTURIES OF ENGLISH POETRY.**

Notwithstanding the ceaseless stream of poetical selections and handbooks which issue from the press, with some pretension to presenting a bird's-eye view of chronological arrangements, Mrs. Masson's volume will find a place for itself. It deserves to do so, at all events, alike on account of its admirable plan, and the care, patience, and keen literary instinct with which it has been wrought out. She presents us with a short selection from each poet, adding an introduction, usually extensive and detailed in exact proportion to the importance of the writer, and her remarks, brief as they are, on some of the minor poets—such as Peele, Lyly, Dyer, Nash, and Carew—show insight, and are exquisitely clear and simple. What could be better than to say of Carew's songs that "they are still notable for a certain *courtly richness* of expression." As was to be expected, Mrs. Masson has not forgotten to deal liberally in point of space with some of the greater Scottish poets of the earlier periods—Barbour, Henryson, Dunbar, and Sir David Lyndsay—and has given such a selection as should do something to attract younger readers to a more patient study of these singers than has been common—a great service, for certainly they have music and a character of their own. Barbour in particular, for he has "a pure and ingenuous habit of mind," is at once simply quaint and epical in his descriptions of heroic feats, and is of the truest moral spirit. Drummond of Hawthornden, with his courtly artifice, is, in our idea, a little over-estimated here. Justice is done to William Langland, and he is well worthy of all the space given to him. The only remark that the reference to him tempts us to add is that some well-known passages of the "Masters" might have been given by references merely, and room thus made for more specimens of these minor singers, to whose collected works only a small number of readers will ever have access.

All the introductions, as we have said, are well done—the sketch of Spenser in particular. It is simple, graceful, shows extensive knowledge, and almost deserves a place in the front of the collected works of that "Poets' poet," rather than to stand here, as it does, the introduction merely to a section. After tracing the history of the Pastoral, led thereto, of course, by Spenser's earliest poem, "The Shepherd's Calendar," Mrs. Masson well says:—

> The pastoral appears to modern readers, even in the most beautiful examples of it, to be a somewhat effeminate and affected form of poetry. To the Elizabethans it suggested no such adverse criticism. The sternest of Elizabeth's statesmen was proud to call himself a shepherd, and to pen a sonnet or madrigal, to an imagined beauty in Cynthia's Court, while his flocks and herds were supposed to be listening in dumb enjoyment to the music of his rustic pipe. In this visionary Arcadia, amid which the Elizabethans loved to exert their fancy, the poet is freed from the realities of his own immediate life, and also from its trials and horrors. Here he may surround himself for the time with the pictured incidents of a golden age. Nor need he on this account part with anything in the real world that he may wish to retain. For into this imagined Arcadia can he not transport his friends, his love—nay, even the objects of his higher worship, so long as they, like himself, are made to assume for the time the lightly-fitting guise of Arcadians? But nothing that he does not wish to retain need be admitted there. In this leafy vision-world of the poet human existence is reduced to primeval simplicity; our theories of fitness and proportion, even of right and wrong, have to be modified in accordance with the laws of Arcadian taste, and everything is shaped with a view to give pleasure and to avoid pain. The only kind of sorrow admissible here is the sorrow of lovers; and a very little of this is enough to break a true Arcadian's heart and level him to the earth with woe. It would be difficult to argue altogether in favour of the merits of a kind of poetry which holds in disdain the axioms of science and common sense, and which absolutely precludes the poet from dealing with much that is most beautiful and poetical in the lives of men.

We are sorry, indeed, to say that we cannot speak in such high praise of the "General Preface," which is stilted, affected, and without the precision that is, above all, needed in such a work as this. It passes too readily into *merely general* statement; and, indeed, is here and there high-flown and slovenly. Since we speak thus, we feel compelled to justify what may seem a severe deliverance by quotation. This will suffice:—

> There is no better way of cultivating the historical sense generally, and of clearing up one's notions of any particular portion of the past, than [by] acquaintance

* *Three Centuries of English Poetry.* Being Selections from Chaucer to Herrick. With Introductions and Notes by Rosaline Orme Masson, and a General Preface by David Masson, M.A., LL.D., Professor of English Literature in the University of Edinburgh. (Macmillan and Co.)

with the poetic and other literary remains that have survived from former times. Life on earth as a whole, or in any part of it, is an *incessantly advancing roar of the present*, throwing off behind it an ever longer and larger wake of silence, and the historical sense consists in *being able to imagine the roar back at its fall to any one point in the past*, and feeling the same essential humanity as now to have been then going on :—

"A great while ago the world began,
With hey, ho! the wind and the rain,"

says Shakespeare in that fool's lyric of which he was so fond that he has made it do duty twice, and there is nothing that so verifies the *mystery* (?), and so brings down the living "hey, ho! with the sound of the wind and the plash of the rain," from any one day in the long series, all rainy alike, as the songs then actually sang and the poems and other things then actually penned. They are the *real transmitted bits* of the *defunct* life and mind of that epoch, and not merely second-hand accounts of the same, and, as we read, we can see, and listen, and infer.

The main idea here may be quite correct, and it *may need* clear and emphatic statement; but that certainly Professor Masson has not given to it in this instance. And, by the way, we should like well to know his authority for forming certain verbs out of nouns as he does in this general preface—more especially that "*pedestalled*."

*A BOY'S JOURNEY ROUND THE WORLD.**

"Yes, sir," returned the colonel, "but some institutions develop human natur; others retard it." This was Colonel Diver's remark to Martin Chuzzlewit respecting the precocious Mrs. Jefferson Brick. The author of this tale is another illustration of the appropriateness of the colonel's observation. At eleven years of age, in the year 1873, he was taken a voyage round the world in company with his grandfather, Mr. Dudley Field; at fourteen years of age he produces, as the result of his travels, this handsome volume of two hundred and thirty-five pages. Verily, some institutions "develop human natur."

Now, there are two moods in which such a work as this might be received. In one mood we should tell this juvenile aspirant for literary honours that, instead of writing a book, he should do his lessons and take some bread and butter and go to bed like a good boy; in another we should receive his work with a good-natured, if not generous, smile, thank him for, and say we will see what is in, it. The last mood is our's, and it is so because there is not much "priggishness" in this volume. Our young author tells his tale very modestly, and sometimes with natural and characteristic boyishness. He has evidently sharp eyes and a good disposition, and his style is as straightforward as it should be. To what extent his narrative has been edited we do not know, but the editing has not been too careful, for in one place he tells us that the Suez Canal saves vessels the trouble of going round Cape *Horn* to the East Indies—a blunder which a schoolboy might make, but which an exacting editor would not pass, supposing him, of course, to be able to correct it.

Our young traveller started from New York in January of last year. He was an old traveller even then, having crossed the Atlantic four times before! Having attended the Social Science Congress at Norwich, the Convention of Jurists at Ghent, and the International Congress at Brussels, the party proceeded on their tour through Venice and Rome to Brindisi, where they took the P. and O. steamer. Alexandria came next, then Cairo. On the way we will pick him up for an instant to show a characteristic of the young American :—

I had a great treat that day. For the first time in my life I had a ride on the engine of a railroad train with the engineer. At one of the stations we saw a man walking along, who looked like an Englishman. We spoke to him, and found that he was near enough to it; he was a Scotchman, and the engineer of the train. Mr. Field asked him to let me ride with him. "Certainly," said he, "with pleasure; he shall cross the Nile with me." So he gave me a good seat by his side, and away we dashed. I talked with him a great deal, and told him all about our American railroads, which I happened to understand pretty well, and he had to acknowledge they were better than his.

Of course our traveller saw the pyramids, which he describes very well indeed, beginning, "Excuse me if I tell you—I don't do it to boast—that I was the only one of our party who went up to the tip-top of Cheops." He went, too, up the Nile, and says, "I just wish you boys could all see what I have seen." Well, we wish we could, and would undertake in that case to be treated, or to treat ourselves, as sensibly as our traveller was treated, who informs us—"I say my lessons every day, and so does Willie. We spell and study geography and history, and commit poetry to memory." An uncommon sensible boy, too, this is, for he adds, "It is a great deal better for us to do some studying, I am sure, for we don't get so tired as we should if we played about all the time, and then we enjoy our excursions so much the more"—a sentence that reads as though it had been taken bodily out of "Sandford and Merton" itself. The Egyptian ruins were visited, but, says our young American, "the fact is, I don't care very much for ruins; I like whole things best." See, here, how familiarity begets indifference! All that was to be conveniently seen in Egypt having been seen, progress was made to Bombay, and thence to Agra. The Taj, of course, was visited. Here is a little bit of description :—

We had heard and read of the long, sweet echo in this wonderful temple, but we could have no idea of it until we heard it ourselves. The slightest noise was taken up, and carried on waves of sound, long, slow, and exquisite, in and up, till it seemed as if the spirits in the air were chanting to the angels. We stood in awe. It didn't seem to me as if I could be on earth. I could never have imagined anything half so lovely as when we sang. Simple, slow tunes are the best. Bayard Taylor tells a story of two gentlemen who visited the Taj, and tried the effect of the echo in this way :—One of them, who had a clear, strong voice, softly sang the "Old Hundredth," and the other, a very stern man, who was not used to show any feeling, suddenly burst into tears. He said, "Invisible beings seemed to take up the sweet song of praise, until the echoes swelled into the sound of many voices, as if a heavenly choir were chanting their earnest hymn of 'Praise God, from whom all blessings flow.'"

Cawnpore and Lucknow came next, Madras, Calcutta, Ceylon, and so on, our author giving us bright little descriptions of much that he saw at each place. At Ceylon he was nearly taken in, but not quite :—

I had a funny time with one of the natives. I was standing one day in the door of the hotel, and a man came up to sell some little wares. We are just crowded with such people wherever we go. Well, he handed me the prettiest little engraved match-box you ever saw, and wanted me to buy it. I looked at it and looked at it, and thought it seemed like something I had seen before; and then I knew, it all came over me in a minute, that it was one I had bought myself in Paris when we passed through on our way here. I had missed it, and wondered what could have become of it. I ran and told Mr. Field, and he applied to the Deputy Advocate-General, who lived at the hotel. He had the man arrested, and the police tried to find out where he got it, but they couldn't. The next day the man was brought to trial, and I was witness for the first time in my life. It was a strange scene to me, I can tell you, when I found myself surrounded by a crowd of dusky faces and told my story to the judge; an English gentleman he was. The man could give no satisfactory account of where he got the box, and his guilt was evident. He was convicted and sentenced to three months' imprisonment. I pitied the man, but he belonged to a band of thieves and receivers of stolen goods, and my elders all thought he ought to be punished. They gave me a record of this first law case in which I was ever interested, which I intend to keep.

From here we are taken to Adelaide, of which many good words are written, and of Melbourne, and Sydney, and Ballarat, especially of the kindness of the people to the young traveller; while many persons will get a better idea of the wealth and variety of the native productions of Australia from these pages than they have ever had before. Singapore came next, but in the midst of all the wealth of sights and a sensible appreciation of what was seen, we meet with this :—

Now that steamers run regularly between San Francisco and Sydney, curiosities and treasures of all kinds are beginning to pour in from the Indies, China, Japan, and the South Sea Islands; for it is said the American market is the very best for such things. Our country is so large, and able to command whatever is desired. The more I see of other countries, the more I love and prize my own. There is no other like it on the face of the globe, where every boy and girl can get a good education, and where we can offer every man, woman, and child an acre and a half of land. I hope none of us will ever dishonour our native country.

After this came Hong Kong, Shanghai, and Japan. This is how the last-named country is referred to—with a moral :—

We rode some distance into the country, and nothing could be more beautiful than the scenery through which we passed. The grounds are laid out in every shape, and every foot cultivated. The population is very crowded, as in China, and there is no spare ground, but the whole is improved with the greatest economy. We saw the people deep in the water, or mud, planting, digging, and preparing their crops. They plant their rice or wheat in ridges or drills; then transplant with the greatest care. It is so different from our farm work at home. But we have so much spare land. What a great country ours is; and I don't believe it will ever be so crowded as this. But this universal cultivation gave the country through which we rode a beautiful appearance. It looked like a vast succession of gardens. The flowers were lovely, and among them none was more common than the camellia Japonica, which at home is a choice hothouse plant. Here they abound.

Mr. B—— has two daughters, and we met at his house also some American friends, which added to the pleasure of our visit. I went with Mr. Field to see the Japanese Minister, and listened to their conversation about international law. He was very sharp, and didn't want to give his opinion first.

The Japanese are a very polite people, and were just as civil to me as to a grown person, which is very unusual; for little boys are not generally considered as worthy of much attention. I shall never forget a gentleman we saw at Rome, who met me half-way to shake hands; the only person I ever knew to do so.

I think myself that little boys wouldn't be so awkward and ill-behaved as they are supposed to be, if they were treated with a little more politeness by way of example. If a grown person rises to offer his chair to another he is thanked; but if a little boy does it, why, it is considered as a matter of course—only the right thing for him to do, as, indeed, it is—and no one thinks of saying "Thank you."

San Francisco and the Salt Lake City, and then home, and here are the last words :—

Home again! Wasn't it pleasant to be once more in one of our own ferry-boats! to be riding through the familiar streets of New York! How good it seemed to mount the steps to our own door, to be clasped in the arms of my dear mother and sister, and to have the warm greetings of all our home friends. And to go on Sunday, too, to the dear church, and offer up our sincere thanks to God who had watched over us in all our journeyings, kept us in every danger, and returned us well and happy.

Metaphorically we shake our young friend by the hand as we congratulate him, and wish him "good bye," sincerely assuring him that we shall be delighted to meet him again, and hoping, with all our hearts, that he will grow up to be the man he intends to be.

* *All the Way Round: or, What a Boy Saw and Heard on his Way Round the World.* (Sampson Low, Marston, Searle, and Rivington.)

*LAST RELICS OF HAWTHORNE.**

This is one of the most pretentious and incompetent books we have ever read. It is full of "fine writing" barely intelligible, and not seldom passes into pure rhodomontade. What can be thought of a writer who with such a theme as Nathaniel Hawthorne—so delicate, graceful, and suggestive always—can be guilty of such high-sounding slip-shod as this :—"Whoever reverences something has a meaning. Shall he not record it? But there are two ways in which he may express himself—through speech and through silence—both of them sacred. Which of these he will use on any occasion is a question much too subtle, too surely fraught with intentions that cannot be formulated, to admit of any arbitrary prescription. *In preferring here the form of speech, I feel that I have adopted only another form of silence.*" Paradox has surely run mad in such deliberate self-contradictions, but even that is not the worst. Mr. Lathrop can find an advantage for a biographer in never having seen the man of whom he writes, and thus he sets it down :—"Perhaps it is even a favouring fact that I should never have seen Mr. Hawthorne; a personality so elusive as his may possibly yield its traits more readily to one who *can never obtrude actual intercourse between himself and the mind he is meditating upon*"; which is surely saying something very different from what he must have meant. Every page supplies specimens of this loose, formless, verbiage, which would only deceive the young and the raw. And Mr. Lathrop, if he is the easy writer, is also the creature of extensive views. He is not content with shrouding Hawthorne in the fog of his own words and ideas, but he drags within the uncongenial circle nearly every great figure in literature. Fog usually magnifies, but oddly enough Hawthorne only is distended here—the rest are dwarfed—in fog!—a practical paradox of which Mr. Lathrop has not felt the force, and therefore shows himself very deficient in humour. Milton, Bunyan, Poe, Washington, Irving, Shelley, Goethe, and many more are shown to have merely possessed some trait or power which in Hawthorne became perfect by more liberal combination with others. "Hawthorne is vastly more an adept than Bunyan or Milton"; Goethe is sneered at for his egotism; Shelley was "a *suffering* poet," but Hawthorne was "an *enduring* one"; and Hawthorne *and* Shakespeare "are of the highest genius alone, who, however dissimilar their temperaments, grasp the two spheres of mind and character, the sane and the insane—and hold them perfectly reconciled in their gentle unsparing insight."

Clear definition is so little in Mr. Lathrop's way that we are tempted to illustrate by following an example he has set us, and to extract from his own pages a passage—which, however, we shall not follow him in putting forward, as if it were the result of our own independent insight, and of "intuitions that cannot be formulated," the better to aid vague and stupid misinterpretations, as on his part. "There is a northern legend of a man who lay down to sleep [perchance to dream and gain intuitions that cannot be formulated], and a thin smoke was seen to issue from his nostrils, traverse the ground, cross a rivulet, *and journey on, finally returning to the place whence it came. When he awoke he described an imaginary excursion of his own, following exactly the course which the smoke had taken.*" That is by far the best thing in the book—it is so personal and immediate!

Mr. Lathrop has chosen a theme far too high for him, and would have seriously injured the fame of his subject had it not been already

* *A Study of Hawthorne.* By GEORGE PARSONS LATHROP. (Boston: Osgood. London: Trübner and Co.)

secure, and beyond being compromised by his vain ineptitudes. We learn a good deal here about "Fanshawe," and Hawthorne's hitherto unpublished and unrevised fragments. It might be wrong and ungracious in a critic who delights in every fresh scrap from Hawthorne's hand, to note how directly his often-expressed wishes have been violated in the publication of some of the matter his family have more recently given to the world. "Fanshawe" is hardly worthy of him, and a perusal of it abundantly shows why Hawthorne withdrew it. It is utterly unlike him, having been written before he had found his footing in his own world of romance. More interesting are the two pieces—the continuation of "Pansie," *unrevised*, and the sketch—"Graves and Goblins," which contains a good deal that is really very characteristic. The following passage from the latter part of "Pansie" is touched with all the quaint humour and delicacy which we associate with Hawthorne, and is besides an admirable example of his power of embuing the most ordinary affairs of life with a kind of subtle allegorical purpose, in which a gentle moralising vein or even a satirical *motif* plays with agreeable surprise and suggestiveness. It will be remembered that old Dr. Dolliver had received the patent of some powerful drugs from Dr. Swinnerton, who had set up over his door the brazen serpent. This is certainly one of the most striking passages in the new portion, which never received the author's revisal—yet how clear and finished and adequate it is:—

The disastrous termination of the most brilliant epoch that ever came to the Brazen Serpent must be told in a few words. One night, Edward Dolliver's young wife awoke, and seeing the grey dawn creeping into the chamber, while her husband, it should seem, was still engaged in his laboratory, arose in her night-dress, and went to the door of the room to put in her gentle remonstrance against such labour. There she found him dead—sunk down out of his chair upon the hearth, where were some ashes, apparently of burnt manuscripts, which appeared to comprise most of those included in Dr. Swinnerton's legacy, though one or two had fallen near the heap, and lay merely scorched by it. It seemed as if he had thrown them into the fire, under a sudden impulse, in a great hurry and passion. It may be that he had come to the perception of something fatally false and deceptive in the successes which he had appeared to win, and was too proud and too conscientious to survive it. Doctors were called in, but had no power to revive him. An inquest was held, at which the jury, under the instruction, perhaps, of those same revengeful doctors, expressed the opinion that the poor young man, being given to strange contrivances with poisonous drugs, had died by incautiously tasting them himself. This verdict, and the terrible event itself, at once deprived the medicines of all their popularity; and the poor old apothecary was no longer under any necessity of disturbing his conscience by selling them. They at once lost their repute, and ceased to be in any demand. In the few instances in which they were tried the experiment was followed by no good result, and even those individuals who had fancied themselves cured, and had been loudest in spreading the praises of these beneficent compounds, now, as if for the utter demolition of the poor youth's credit, suffered under a recurrence of the worst symptoms, and in more than one case perished miserably, insomuch (for the days of witchcraft were still within the memory of living men and women), [that] it was the general opinion that Satan had been personally concerned in this affliction, and that the Brazen Serpent, so long honoured among them, was really the type of his subtle malevolence and perfect iniquity. It was rumoured even that all the preparations that came from the shop were harmful—that teeth decayed that had been made pearly white by the use of the young chemist's dentifrice—that cheeks were freckled that had been changed to damask roses by his cosmetics—that hair turned grey or fell off that had become black, glossy, and luxuriant, from the application of his mixtures—that breath which his drugs had sweetened had now a sulphurous smell. Moreover, all the money heretofore amassed by the sale of them had been exhausted by Edward Dolliver in his lavish expenditure for the process of his study; and nothing was left for Pansie, except a few valueless and unsaleable bottles of medicine, and one or two others, perhaps more recondite than their inventor had seen fit to offer to the public. Little Pansie's mother lived but a short time after the shock of the terrible catastrophe; and, as we began our story by saying, she was left with no better guardianship or support than might be found in the efforts of a long superannuated man.

Nothing short of the simplicity, integrity, and piety of Grandsir Dolliver's character, known and acknowledged as far back as the oldest inhabitants remembered anything, and inevitably discoverable by the dullest and most prejudiced observers, in all its natural manifestations, could have protected him in still creeping about the streets. So far as he was personally concerned, however, all bitterness and suspicion had speedily passed away; and there remained still the careless and neglectful good will, and the prescriptive reverence, not altogether reverential, which the world heedlessly awards to the unfortunate individual who outlives his generation.

We can only afford room to present this most characteristic paragraph from "Graves and Goblins."

But what have ghosts to do with graves? Mortal man, wearing the dust which shall require a sepulchre, might deem it more a home and resting-place than a spirit can, whose earthly clod has returned to earth. Thus philosophers have reasoned. Yet wise are they who adhere to the ancient sentiment, that the phantom haunts and hollows the marble tomb, or grassy hillock, where its material form was laid, till purified from each stain of clay, till the passions of the living world are all forgotten, till it would have less brotherhood with the wayfarers of earth than with spirits that never wore mortality—the ghost must linger round the grave. Oh! it is a long and dreary watch for some of us.

Even in early childhood I had selected a sweet spot of shade and glimmering sunshine for my grave. It was no burial-ground, but a secluded nook of virgin earth, where I used to sit whole summer afternoons dreaming about life and death. My fancy ripened prematurely, and taught me secrets which I could not otherwise have known. I pictured the coming years—they never came to me indeed; but I pictured them like life, and made this spot the scene of all that should be brightest in youth, manhood, and old age. There, in a little while, it would be time for me to breathe bashful and burning vows of first love; thither, after gathering fame abroad, I would return to enjoy the loud plaudit of the world, a vast but an unobtrusive sound, like the booming of a distant sea, and thither, at the far-off close of life an aged man would come to dream as the boy was dreaming, and be as happy in the past as he was in futurity. Finally, when all should be finished, in that spot so hallowed, in that soil so impregnated with the most precious of my bliss, there was to be my grave. Methought it would be the sweetest grave that ever a mortal frame reposed in, or an ethereal spirit haunted. There, too, in future times, drawn hither by the spell which I had breathed round this place, boyhood would sport and dream, and youth would love, and manhood would enjoy, and age would dream again, and my ghost would watch, but never frighten them, alas! the vanity of mortal projects—even when they centre in the grave. I died in my first youth, before I had been a lover; at a distance also from the grave which fancy had dug for me; and they buried me in the thronged cemetery of a town, where my marble slab stands unnoticed amid a hundred others. And there are coffins on each side of me!

Mr. Lathrop has had access to all family papers, and communicates some fresh facts, a thing he could as little help doing as he could apparently help misreading their critical bearing; but he does not by his whole volume convey such an impression of the personality of Hawthorne as do these two short extracts to any reader who will give them a little careful consideration. We see the wistful, observant, self-analysing, inquisitor of human nature in every sentence; and we see, too, the man who is saved from cynicism by a touch of transcendentalism, such as he would have in words repudiated had it been in words suggested, but which so grated on Poe's somewhat hard intellectual nihilism and disbelief that he in effect counselled Hawthorne to throw it overboard at an early period of his career.

*MR. HANBURY'S "SCIENCE PAPERS."**

The late Mr. Daniel Hanbury was a member of the firm of Allen and Hanbury, the well-known druggists of Plough-court, Lombard-street. He entered the business house at sixteen years of age, having been previously at a private school at Croydon. After about thirty years' labour in the business, he quitted it in 1870, that he might give himself wholly to the literature and science of pharmacy, with the special object of preparing, in conjunction with Dr. Flückiger, the book on drugs, published in 1874, under the title of "Pharmacographia." Mr. Hanbury was for more than twenty years a frequent contributor of papers, chiefly on medical botany, to learned societies and journals, and the handsome volume before us is intended as a permanent memorial of these labours. The book evinces, notwithstanding the highly technical character of the subjects of which it treats, a very high scholarship. The style is finished and elegant, with that most certain mark of good taste, perfect adaptation to the subject-matter. We see here a devotion to truth which no labour could daunt, and an exquisite simplicity of purpose. To the literary student the volume cannot fail to be of interest, as showing that a conscientious desire to know accurately what can be known about so special and restricted a subject as drugs may lead a man out into the open field of science and letters; and that self-education pursued as Mr. Hanbury pursued, it will have its result in the highest culture.

It would be out of place in a journal like the *Nonconformist* to give a detailed account of the papers contained in this book; the discussions on "storax," for instance; or the pure "otto of rose," or the botanical origin and cultivation of "jalap." No page, however, can be opened without revealing the wide extent of reading information which Mr. Hanbury brought to any subject he treated. The paper on "Otto of Rose," for instance, not only quotes pharmaceutical and chemical publications in English, French, and German; it refers to books of travel and information privately gathered, and quotes Turkish and Arabic to elucidate the origin of a name. Mr. Hanbury not only made himself familiar with French, and studied classical and German authors for the general purposes of his profession; to complete his knowledge concerning "storax" he studied the Turkish language; he also acquired some knowledge of Arabic; and "being occupied with the literature concerning balsam of Peru, he felt the same obligation laid upon him with regard to the Spanish tongue. His well-furnished study contains in rank-and-file the Spanish authors since the conquest of Peru, in whose works information concerning the balsam and other drugs is to be found." One of the papers in this volume is entitled, "Notes on Chinese Materia Medica," and for the preparation of it some knowledge of Chinese was required. Of course, no wide acquaintance with these languages is implied, but at the same time Mr. Hanbury's attainments were thorough so far as they went. A printer was heard bewailing "that Mr. Hanbury had sent in some more Chinese, but a block not being properly marked, he was not sure of the right way of printing. "Chance it," was suggested. "No," said the old man; "that might do with other people, but Mr. Hanbury is *very* particular."

Several learned societies, English and Continental, recognised Mr. Hanbury's merits, and honoured themselves by honouring him. He retained through life the simplicity of habit and moral carefulness of the Society of Friends. "It is due," says his biographer, "to the fine character of Daniel Hanbury, to reveal the source of his unbroken equanimity—a deep spirit of devotion which found its expression, not in outward declarations, but in the uniform tenor of his life. Sometimes, indeed, the angel troubled the waters, and he was not afraid to give utterance to the sentiments of his heart—once more especially, when in an earnest conversation, he contended for the spirituality and the vital influence of the communion of which he was a member." One of Jeens's admirable photographic engravings prefixed to the book gives us a face of singular clearness and composure.

* *Science Papers, Chiefly Pharmacological and Botanical.* By DANIEL HANBURY, F.R.S., &c. Edited, with Memoir, by JOSEPH INCE, F.L.S., F.C.S. (London: Macmillan and Co.)

BRIEF NOTICES.

A Popular History of the United States, from the first Discovery of the Western Hemisphere by the Northmen to the end of the First Century of the Union of the States. Lectures I and II. By WILLIAM CULLEN BRYANT, and SIDNEY HOWARD GAY. (Sampson Low and Co.) This promises to be a most correct and comprehensive history of the United States. As is to be expected, the work opens with a long chapter on "Primitive Man," in which we have diagrams of stone implements and clay vessels, much like those found elsewhere. The chapter on the "Northmen in America," is full of interest, as is also that on Columbus and the earlier navigators, but that in the second section on "English Voyages, and Attempts at Settlement," is still more so, and shows what may be expected when the record is brought down to later dates. We should not omit to say that some of the engravings are extremely clear and fine. On the whole the work well deserves an extensive circulation on both sides of the Atlantic, and will, when finished, form a valuable addition to any library.

Women in the Reign of Queen Victoria. By Madame R. A. CAPLIN, Author of "Health and Beauty," &c., &c., assisted by Dr. JOHN MILL, Author of "Primary Instruction and Technical Education," &c., &c. (Dean and Son.) This book is written with a great deal of special information, and generally with good sense. After an introduction, the author starts with a chapter on the "Causes of Female Debility," which is really deserving of general attention. The remarks made on the evils of the prevailing style of clothing, the dangers to the spine from school-seats without backs, and a multitude of other easily-mended matters, which only the Moloch of blind Fashion has any vested interest in, are really admirable. The chapter on "Professional Women" is full of practical remarks. How seldom is it borne in mind by women who fancy they are ready to enter the literary field, that a severe technical apprenticeship must be served before there is any chance of success, unless where decisive genius is present, and sometimes even then. Madame Caplin puts this point well:—

Let no one enter on authorship unless they are prepared to undertake a long, hard, trying work. A person must have gifts of a very high order, but there must be culture. There is an art in author-craft as well as in every other calling, and that art has to be learnt by everyone who desires to live by the pen. They have to compete not only with gifted women who have taken possession of the field, but they have also to place their works by the side of those of men who have come from public schools and universities, and who have by an extensive acquaintance with the world prepared themselves for the work they have undertaken.

Female assistants and workwomen are sensibly counselled; then something is said both about, and to, female labourers and servants. Subsequently comes a

most readable and useful chapter on "Lone Women," then a discussion on "Woman's Sphere," which is fitly followed by "Woman in the Family." Then succeed chapters on marriage, children, the mother the first teacher, and these are followed by a discussion of teaching as an employment for women, and the secondary and higher education are afterwards considered. Very effectively have the authors introduced the sketch of the "Luck of Roaring Camp," as showing the influence of infants in refining rough men—a thing which was skilfully exhibited by Dr. Norman, Macleod long before "the Luck" was given to us in "Billy Buttons," who softened the hearts of the jolly tars, his nurses, in that good ship homeward bound from the Antipodes. We should not forget to say that the volume is got up with such taste as to make it the very thing for a present to a young lady.

The New Abolitionists. A Narrative of a year's work. (Dyer Brothers, 21, Paternoster-row.) The new abolitionists are the opponents of the Contagious Diseases Acts, who are carrying on a crusade with great energy. Mrs. Josephine E. Butler, who has from the first been conspicuous, has visited several countries on the continent, with the view of learning from them, or of getting them to modify their systems more in accordance with the views of the society she represents. She found nothing in France to please her, and was very plain with M. Lecour on the subject, but we doubt if her protests against the French system and official views of it will do any good. Mrs. Butler is able and full of zeal, and the cause is not likely to suffer in her hands, but very vigorous as some of her letters are, we are doubtful whether much good will be accomplished by their publication. Her aim, however, is a high one, and we could wish that her spirit of uncompromising energy were more frequently seen.

The Vulture Maiden. By WILHELMINE VON HILLERN. From the German by C. Bell and E. F. Poynter. (Tauchnitz.) This is not, as the title might suggest, a wild, romantic tale of improbability, but a simple picture of life in the Tyrolese Alps. Wally is a fine character, and admirably touched. Seldom have we read anything finer than the scene between Wally and Benedict in the ninth chapter, or that picture of Wally on her sick-bed when she tells her dreams of phantom maidens, to the distress of the priest, who regards it as a manifestation of paganism. The story throughout is written in a tone of singular purity and clearness; the style is admirable, and from the little volume—which is most readable—a very good idea of Tyrolese life in the Alps may be gained.

Near Home at Last. By the late JOHN S. B. MONSELL, LL.D. (G. Bell and Sons.) This is sweet and finished poem—full of fervour and purity. It is unnecessarily "Churchy" in a few of the lines, Dr. Monsell having been one of those men who could never convey his real breadth of character into anything that offered a chance of insinuating the Church Catechism.

THE LIVINGSTONE MISSION.

A letter from Port Elizabeth, dated July 24, says: The Livingstone party sent out to strengthen the mission led by Lieutenant Young have been fully occupied since their arrival in the Windsor Castle. Here they have been joined by the originator of the plan, the Rev. Dr. James Stewart, whose experience, advice, and assistance will be invaluable to them. They sail to-morrow in the Swedish steamer Ansgarius. In addition to his own mission, Dr. Stewart has consented to take under his care as far as Lake Nyassa two other parties. The first of these consists of Dr Thomas Thornton Macklin, a young surgeon and physician of some experience in Arctic explorations, who is accompanied by five other laymen of the Church of Scotland Lake Nyassa Mission, and who, much after the manner of the Moravians, will, after establishing a location considerably in advance of the Livingstone pioneers, settle down as preaches of the Gospel and teachers of trades among the natives of the rich regions to which they are bound. The next party is a smaller party, consisting only of Mr. H. Bertram Cotterell, son of the present Bishop of Edinburgh, formerly of Grahamstown, and Mr. Simons, one of Professor Tennant's assistants. Mr. Cotterell, assisted by friends, and with his own means, proceeds with a few tons of merchandise, which he will convey in a small steamer, the Herga, presented to him by his late pupils at Harrow, about the shores of the Lake, with a view to opening up legitimate trade, that he may by such means attract the traffickers in human flesh and blood from their nefarious lives, and show them better objects of barter. Mr. Simons is a gentleman of varied knowledge, and, besides engineering, has given much attention to mineralogy which he hopes to turn to useful account for others. He will take engineering charge of the steel boat, and co-operate as fully as he can with Mr. Cotterell. For navigating purposes, an old man-of-war's man forms the third of this small company. The chief party is Dr. Stewart's. He has come down from the now well-known native mission-station, Lovedale, at Alice, on purpose to lead the new comers, and, as he contemplates being away for a considerable length of time, he has sent his wife and children to England, and placed the institution in the careful charge of others. Four of the native students have volunteered, and have been accepted, to go with him to Livingstonia, and assist him and the other members of the party in their onerous duties. These were selected out of fourteen volunteers who offered their services. The Rev. Dr. Black, Dr. Stewart's second in command, with the new arrivals, has been at the Lovedale Institution to note its working, while he awaited the arrival of the steamer by which the combined parties will leave Port Elizabeth, or Algoa Bay, as it is often called. Leaving to-morrow, it is expected the Ansgarius will reach the Zambezi in about three weeks, if not less. Landing there, Dr. Stewart anticipates that about six weeks at least will be taken up with the first part of the journey, and that, as there is so large a quantity of "stuff" to carry to the lake, it may be several weeks longer before they reach Nyassa. Once arrived there, Mr. Henderson, who is already at Livingstonia, will lead Dr. Macklin's party away to the north and eastern side about 200 miles; Mr. Cotterell will set out on his trading; the Rev. Dr. Black will take the place of Dr. Laws, who returns; Lieutenant Young may stay a short time longer, and the Rev. Dr. Stewart will set to work to extend the labours of the founders of Livingstonia. The Minister for Foreign Affairs has written to Mr. Cotterell informing him that the Portuguese Government have given instructions to the authorities in the Mozambique to assist him and to protect him, and to permit him to import his baggage and implements free of duty.

The colonists, in appreciation of the objects of the several parties now about to continue the voyage to the scene of Dr. Livingstone's great labours, gave them a public reception at Capetown, and in the Town Hall of Port Elizabeth, where they detailed particulars of their respective missions, and were heartily wished God-speed by the public. These demonstrations have not been without their uses. In this place it has been a means of raising funds to enable the Rev. Mr. Johnson, the pastor of the Scotch Church, to engage and fit out two natives, one a Basuto, and the other a Matabele. These men may be of inestimable value to Dr. Macklin's party, for whom they go, as their languages are in many respects closely akin to some of the dialects about the region north of the Zambesi.

Miscellaneous.

THE MIDLAND RAILWAY COMPANY.—The half-yearly meeting of the proprietors of this undertaking was held at Derby on Tuesday. The chairman, in moving the adoption of the report, which has already been published, pointed out that there had been a substantial increase in passenger traffic, but a heavy decrease in minerals, the latter being occasioned by the strikes in Derbyshire and South Yorkshire. He spoke favourably of the prospects of the Settle and Carlisle Railway, the traffic of which had fully realised their expectations, and referred in detail to a number of important works for the promotion of the success of the company, which were now rapidly approaching completion. The report was adopted, and a dividend of five per cent. declared.

THE APPROACHING SCHOOL BOARD ELECTION.—We understand that it is in contemplation to request the Rev. Horrocks Cocks, of Kensington, to be put in nomination as a candidate for one of the vacancies in the borough of Chelsea in the School Board of London during the coming election. Few men have had greater opportunities of studying the various school systems in England, the Dominion of Canada, the United States, and in some of the countries of Europe. His energy of character and his large experience are well known, while his catholicity of spirit and unsectarian views will recommend him to the adherents of all churches and creeds. We believe he has been residing in the Emerald Isle for nearly a year, but will return to England in a few days. We trust that the state of his health and his various engagements will enable him to become a candidate pledged to combine efficiency with economy. Mr. Cocks is also well able to deal with the all important topic of the redistribution and utilisation of the charities of London. This question, before long, must come to the front, for when the various endowments for education existing in the metropolis are employed for the purposes for which they were originally bestowed, the school rate, at present so high, will be greatly diminished.—*West London Advertiser.*

THE PEABODY BUILDINGS.—Dr. Bateson, the medical officer of health for Southwark, in his annual report upon the health of the district, states, in connection with the homes of the working classes, that the Peabody Buildings deserve special attention, as they and others of a like kind clearly show what benefit to health will follow from housing the working population in a way which befits humanity. The structural completeness of these buildings, the care which is exercised over them as regards repairs and cleanliness, with the character of those who occupy them, and who are in the main the most temperate and provident of their class, naturally led him to expect a most favourable issue, and he was pleased to report this to be the case. The death-rate in the parish was 24½ in 1,000 persons living. In the Peabody Buildings, situate in the Blackfriars-road, the death-rate was only 12 in 1,000 persons living. Thus the deaths did not reach one-half those which took place outside. The mode of ventilation, however, carried on in these buildings is hardly what it ought to be. The bedrooms have no fireplaces, and are ventilated by two ventilating bricks placed in the wall, and most of the occupiers state that they had to sleep with their bedroom door open. In the winter he had seen these ventilating bricks pasted over with paper. He was of opinion that ventilation to be acceptable should be carried on imperceptibly and invisibly. Some continuous and cheap mode of warming the air in cold weather as it entered was essential.

OPENING OF NEW BOARD SCHOOLS AT CUBITT-TOWN.—On Monday evening the new schools erected by the London School Board in Glengall-road, Cubitt-town, were opened by Sir Charles Reed, chairman of the Board, who was accompanied on the occasion by Sir E. H. Currie, vice-chairman, the Rev. C. S. Coldwell, the Rev. Mr. Hewlett, Mr. Potto, &c. The chairman, in opening the proceedings, said that they had had the strongest possible evidence of the increased population in the metropolis, and in forming their census the London School Board had found there was a large deficiency in school accommodation in the Tower Hamlets district. They did not wish to interfere with the voluntary schools, as they valued at the highest possible rate the voluntary agency. While giving credit for every place provided, they had to provide very largely within the margin. In that district in 1870 the number of children requiring education was 6,234. The voluntary schools had provided places for 3,851 children, which left 2,383 for the board to provide. By means of the schools they had erected they had reduced that deficiency to 224. There were some people who grumbled at the expense of the London School Board; but the Board had to provide a good education for the children, and consequently they paid their teachers well. Parents wanted to get their boys and girls out into the world as early as possible, and it was perfectly absurd to keep children for a long time learning their letters, when by good teaching they could give them that power very soon, and pass them through their standards quickly. At the same time he advised parents not to take their children away from the schools before they were obliged to do so. Sir E. H. Currie defended the board from the charge of extravagance, which he said could not be sustained in the face of the fact that the Board built their schools in London for an average of 7*l.* 10*s.* per child, while the average cost throughout the country was 10*l.* 12*s.* per head. The present school would accommodate at present 546 children, but it was capable of enlargement to the extent of accommodating 1,100 children. The meeting having been addressed by the Rev. C. S. Coldwell and the Rev. Mr. Hewlett, vicar of St. Luke's, a vote of thanks to the chairman was proposed by Mr. Potto, and carried unanimously; after which the proceedings terminated.

VICTOR HUGO ON THE BULGARIAN BARBARITIES.—Victor Hugo has addressed to the *Rappel* a protest against Turkish barbarities, headed "For Servia." It commences as follows:—"It becomes necessary to call the attention of the European Governments to a fact so small it seems that the Governments appear not to perceive it. That fact is this. A people is being assassinated. Where? In Europe! Has this act witnesses? One witness—the whole world. Do the Governments see it? No. The nations have above them something which is below them—the Governments. At certain moments this anomaly presents itself,—civilisation is in the peoples barbarism. Is it wilful? No. It is simply professional. What the human race knows Governments are ignorant of. This is because Governments see nothing through that shortsightedness peculiar to them, while the human race looks on with another eye, the conscience. We are about to astonish European Governments by teaching them one thing—viz., that crimes are crimes; that it is no more allowable for a Government than for an individual to be an assassin; that Europe is *solidair*; that all that happens in Europe is done by Europe; that if there exists a wild beast government it must be treated as a wild beast; that at the present moment quite close by us, there under our eyes, people are massacring, burning, pillaging, exterminating, cutting the throats of fathers and mothers, selling the little girls and boys; that the children too small to be sold are being cut in two by the blow of a sabre; that families are burnt in their houses; that one town, Batak for example, has been reduced in a few hours from 9,000 inhabitants to 1,300; that the cemeteries are choked with more corpses than can be buried, so that to the living who have sent them carnage the dead send back the pestilence, which is only fair." After more to this effect, the impassioned Frenchman goes on to say:—"Let us call things by their name. To kill a man at the corner of a wood called a Forest of Bondy is a crime; to kill a people at the corner of that other wood called Diplomacy is a crime also—a greater one. That is all the difference. Does crime diminish in proportion to its enormity? Alas, that is indeed an old law of history. Kill six men you are Troppmann, kill 600,000 you are a Cæsar. To be monstrous is to be acceptable. Witness the St. Bartholomew blessed by Rome, the Dragonnades glorified by Bossuet, the 2nd of December saluted by Europe. But it is time that the old law is succeeded by the new

law. However black the night, the horizon must end by getting light. Yes, the night is black we are at the rising of ghosts. After the Syllabus behold the Koran. From one Bible to the other people fraternise. *Jungamus Dextras.* Behind the Holy See stands the Sublime Porte. We are given the choice of darkness, and seeing that Rome offered us its Middle Ages, Turkey has thought proper to offer us hers. Hence the things happening in Servia. Where will it stop? When will finish the martyrdom of this heroic little nation? It is time there issues from civilisation a peremptory prohibition to go further. This prohibition to go further in crime we the people intimate to the Governments. 'But,' we are told, 'you forget that there are questions!' To murder a man is a crime, to murder a people is a question! Each Government has its question. Russia has Constantinople, England has India, France has Prussia, Prussia has France. We reply, 'Humanity also has its question,' and that question is this. It is greater than India, England, and Russia. It is the infant in its mother's womb. Let us supersede the political question by the human question. The whole future is there. Let us say it, The future, whatever is done, will exist. Everything serves it, even crimes. What is happening in Servia proves the necessity of the United States of Europe. Let the distinct Governments be succeeded by the united peoples. Let us have done with the murderous Empires. Let us muzzle the fanaticisms and despotisms. Let us break the swords which are the valets of superstitions and the dogmas which have the sabre in the hand. No more wars, no more massacres, no more carnage—free thought, free trade, fraternity. What Europe requires is a European Nationality, one Government, one immense fraternal arbitration, Democracy at peace with itself, all the sister nations having for their city and capital Paris—that is Liberty, having light as its capital; in one word, the United States of Europe. There is the goal, there is the port. It was only truth yesterday; to-day, thanks to the executioners of Servia, it is evidence. To the thinkers are added the assassins—the proof was given by the monsters. The future is a god drawn by tigers."

Gleanings.

Sydney Smith once retorted upon some one who called him an every-day man, "Well, if I am an every-day man, you are a weak one."

Despised Drinks.—Few people (says the *Daily Telegraph*) have any notion how delicious the drinks are that can be concocted from fruit, provided they are made, in vulgar parlance, "fresh and fresh," and not allowed to "turn." A gallon of boiling water poured upon four chopped Ribston pippins, and then allowed to cool slowly, produces a liquor as compared with which champagne cup, Badminton, brandy and soda, iced water, or even mint julep, are mere vanities.

An Irish Witness.—At the Middlesex Session, just held, the judge asked an Irish policeman, named O'Connell, "When did you last see your sister?" The policeman replied, "The last time I saw her, my lord, was about eight months ago, when she called at my house, and I was out." Here the court broke into a roar of laughter. The Judge: "Then you did not see her on that occasion?" The Irishman answered. "No my lord, I wasn't there," at which everybody roared again.

An Englishman was recently boasting to a Bostonian that they had a book in the British Museum which was once owned by Cicero. "Oh, that ain't nothin'," replied the Bostonian, "in the museum in our city we have got the lead-pencil that Noah used to check off the animals as they went into the ark."

Forward and loquacious youth: "By Jove, you know, upon my word, if I were to see a ghost, you know, I would be a chattering idiot for the rest of my life." Ingenuous maiden: "Haven't you seen a ghost?"

"Pompey, what am dat what goes when de waggon goes, stops when de waggon stops; it am no use to de waggon, and yet de waggon can't go without it?" "I gubs it up, Clem." "Why, de noise, ob course."

London's Waste and Want.—Francatelli used to say that he could feed a thousand families on the waste of London; and doubtless he was no way beyond the mark, especially if we regard the wicked wanton destruction of food in our markets for lack of some means of rapid distribution. We were remarking last week on the aims and powers of the City guilds, and here would certainly be a splendid opening for one or two of the great companies which are associated with the provisioning of London. Recently the Duke of Edinburgh was eulogising the Fishmongers' Company for weekly destroying tons and tons of fish which is said to be unfit for food. How far more excellent would be the praise which could point out how a great City guild had by wholesome regulations and an effective organisation, preserved and distributed to the people who are in greatest need tons of wholesome and delicious provision which would but for this timely interposition have been lost altogether. Not a week, not a day, passes that we do not hear of quantities of fish, meat and vegetables, fruit and poultry wasted, and only utilised for making manure; and the original waste and destruction at the markets are followed by almost equally wanton extravagance at hotels, clubs, and private houses. There is a soup-kitchen not far from Leicester-square where the clean sacksful of broken bread which come from two West-end clubs are eagerly received and appreciated by the hungry applicants, who sniff from afar the odour of that great cauldron of stock made from the bones and ends of joints—the unconsidered trifles of the larder and the kitchen. In the matter of some of the cheaper kinds of vegetables and of fruit, the costermongers continue to carry them through those poor outlying neighbourhoods where they find ready customers, but there is little chance of meat, fish, or poultry being distributed in a similar way. Even if they could be, there are people all round London who seldom know what it is to have a full meal, and there are scores of children who scarcely know the taste of wholesome meat at all.—*City Press.*

Thousands are unable to take Cocoa because the varieties commonly sold are mixed with starch, under the plea of rendering them soluble; while really making them thick, heavy, and indigestible. This may be easily detected, for if cocoa thickens in the cup it proves the addition of starch. Cadbury's Cocoa Essence is genuine; it is therefore three times the strength of these cocoas, and a refreshing beverage like tea or coffee.

Births, Marriages, and Deaths.

[*A uniform charge of One Shilling (prepaid) is made for announcements under this heading, for which postage-stamps will be received. All such announcements must be authenticated by the name and address of the sender.*]

MARRIAGES.

ROCK—FRASER.—June 30, at Dunedin, N.Z., John William Rock, of Southgate, London, to Dorothea McKay, second daughter of Robert Fraser, Esq., formerly of Helmesdale, Sutherlandshire.

DAVIS—JACK.—August 23, at Park Presbyterian Church of England, Grosvenor-road, Highbury New Park, N., by the Rev. Peter Rutherford, of Bristol, Mr. Thomas H. Davis, of Redlands, Bristol, to Sarah Elizabeth, second daughter of Mr. Adam Jack, Brownswood-park, N.

JUDD—KING.—August 24, at Regent's-park Chapel, by Rev. W. Landels, D.D., Thomas Robert, eldest son of B. Judd, New Bond-street, to Anne Elizabeth, only daughter of W. King, of Southwark-bridge-road, S.E.

THORBURN—M'LEAN.—August 24, at Grosvenor-square English Presbyterian Church, Manchester, by the Rev. J. A. Gardiner, W. C. Thorburn of Manchester, to Anita, daughter of the late R. C. M'Lean, Esq, of Plymouth-grove, Manchester, and Buenos Ayres.

BLAKE—BAKER.—August 23, at the Congregational Church, Sudbury, by the Rev. J. Peter, George, second son of J. G. Blake, Gosport, to Savina Clarke, eldest daughter of Alf. Baker, Sudbury, Suffolk.

BAINES—GOWARD.—August 26, in London, Charles Baines, of Hallaton, to Anne, youngest daughter of the late Ogden Goward, of Deem Wood Farm, Northamptonshire.

DEATHS.

AINSLIE.—Aug. 21, in his 74th year, at Mountfield, Child's-hill, the residence of his son-in-law, Dr. Russell Reynolds, the Rev. Robert Ainslie, formerly one of the Secretaries of the London City Mission, latterly Minister of Christ Church (unsectarian), Brighton. Buried by his own wish in Hendon Parish Churchyard.

SHAEN.—August 21, at Broadwater-house, Brixton-rise, Surrey, S. Shaen, Esq., son of the late S. Shaen, Esq, of Crix, Hatfield Peveril, Essex, aged 62.

EVAN.—August 22, on board The Torrens, on arrival in London, the Rev. C. W. Evan, of Adelaide, South Australia.

MORELL.—August 27, at the Manse, Little Baddow, Elizabeth, wife of Thomas Morell, aged 69 years.

ENDEAN.—August 28, at 190, Oxford-street, W., Susannah, wife of James Russell Endean, and sister to E. H. Bentall, Esq., late M.P. for Maldon, aged 57 years.

A Real Summer Delicacy.—Rose's Lime Juice Cordial mixed with water, or as an effervescing drink, in soda or potash, cooling and refreshing, or blended with spirits it supplies a delightful and invigorating stimulant-sustaining exertion and extremely wholesome. Sold every, where. Purchasers should be careful to order Rose's Lime Juice Cordial, all others being imitations. Wholesale stores 11, Curtain-road, Finsbury.

Holloway's Ointment and Pills.—Old Wounds, Sores, and Ulcers.—Daily experience confirms the fact which has triumphed over opposition for thirty years—viz., that no means are known equal to Holloway's remedies, for curing bad legs, sores, wounds, diseases of the skin, erysipelas, abscesses, burns, scalds, and, in truth, all cases where the skin is broken. To cure these infirmities quickly is of primary importance, as the compulsory confinement indoors weakens the general health. The ready means of cure are found in Holloway's Ointment and Pills, which heal the sores and expel their cause In the very worst cases the Ointment has succeeded in effecting a perfect cure, after every other means has failed of giving any relief. Desperate cases best display its virtues.

Reckitt's Paris Blue.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

For Nothing.—To give an opportunity to those not yet using "Horniman's Tea," to taste and compare its quality, the Importers send *gratis* to all applicants a *Sample Packet of the Pure Tea* as supplied to their agents, and which, for strength, delicious flavour, and cheapness, is unequalled. Write for sample to Messrs. Horniman, 29, 30, 31, and 32, Wormwood-street, London.

Kinahan's LL Whisky.—Kinahan and Co. find that, through the recommendation of the medical profession, the demand for their celebrated old LL Whisky for purely medicinal purposes is very great. They think it will be satisfactory to the public to read the following extracts of the analysis of the LL Whisky from the eminent analyst, Dr. Arthur Hill Hassall:—"I have very carefully and fully analysed samples of this well known and popular whisky. The samples were soft and mellow to the taste, aromatic and ethereal to the smell.—The whisky must be pronounced to be pure, well matured, and of very excellent quality. The medical profession may feel full confidence in the purity and quality of this whisky." 20, Gt. Titchfield-st., Oxford st., London.

Epps's Cocoa.—Grateful and Comforting.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately flavoured beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.* Made simply with boiling water and milk.—Sold only in packets labelled—"James Epps & Co., Homœopathic Chemists, London."

Tooth-Ache.—E. Smith, Esq., Surgeon, Sherston, near Cirencester, writes: "I have tried Bunter's Nervine in many cases of severe Toothache, and in every instance permanent relief has been obtained; I therefore strongly recommend it to the public." Of all Chemists, 1s. 1½d.

Dyeing at Home.—Judson's Dyes are most useful and effectual. Ribbons, silks, feathers, scarfs, lace, braid, veils, handkerchiefs, clouds, bernouses, Shetland shawls, or any small article of dress can easily be dyed in a few minutes, without soiling the hands. Violet, magenta, crimson, mauve, purple, pink, ponceau, claret, &c., Sixpence per bottle, of chemists and stationers

Advertisements.

LONDON UNIVERSITY MATRICULATION. —Classes in all the subjects. Classes for Ladies in English Literature. Prospectuses on application.—Mr. J. W. Richards, B.A., 108, Lancaster-road, Notting-hill.

LADY HELP REQUIRED, to assist in light household duties and superintend servants. Must be a good needlewoman.—Apply, stating age, experience, and salary required, to W. W., Mr. Cutbush, newsagent, High-street, Highgate.

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In the High Court of Justice—Chancery Division—In the matter of the estate of William Dunford, deceased.
MACKINTOSH v. GREENSLADE.

MESSRS. HARDS, VAUGHAN, and JENKINSON are instructed by the Master of the Rolls, the Judge to whose Court the above cause is attached, to SELL BY AUCTION, at the MART, TOKENHOUSE YARD, Bank of England, To-morrow (Thursday) the 31st August, 1876, at Two o'clock, a most valuable FREEHOLD PROPERTY, known as the "BROMPTON EPISCOPAL CHAPEL" Montpelier-street, Brompton-road, now and for many years past used for the services of the Church of England, but, being entirely unfettered by any restrictions, available for the purposes of any religious sect. The building, which is most substantial, has three galleries, chancel and vestry, and an excellent organ, and contains seats for about 1,000 persons. Being situate in the centre of so wealthy and fashionable a locality, it cannot fail under proper management to be highly successful. Possession will be given.
May be viewed by cards only. Particulars, plans, and conditions of sale may be obtained of Messrs. Jenkinson, Owen, and Olivers, Solicitors, 1, Corbet-court, Gracechurch-street; at the Mart, and at the Auctioneers' Offices, 6, Moorgate-street, E.C., and Greenwich, Kent.

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TESTIMONIALS.

From GARTH WILKINSON, Esq., M.D., M.R.C.S.E.

DARLOW'S PATENT FLEXIBLE MAGNETIC APPLIANCES.

76, Wimpole-street, London, W., March, 1874.

F. W. Darlow, Esq.

SIR,—I am able to certify that I have used your Magnetine Appliances pretty largely in my practice, and that in personal convenience to my patients they are unexceptionable, and far superior to any other inventions of the kind which I have employed; and that of their efficacy, their positive powers, I have no doubt. I have found them useful in constipation, in abdominal congestion, in neuralgia, and in many cases involving weakness of the spine, and of the great organs of the abdomen. In the public interest I wish you to use my unqualified testimony in favour of your Magnetic Appliances.

I remain, yours faithfully,
GARTH WILKINSON,
M.D., M.R.C.S.E.

From the Rev. JOHN STOCK, LL.D.

DARLOW'S PATENT MAGNETINE CURATIVE APPLIANCES.

Quarmby Lodge, Huddersfield.
Messrs. Darlow and Co.

GENTLEMEN,—I have derived immense benefit myself from wearing one of your "Knee Caps." I was troubled with rheumatism in the knee, which was gradually becoming stiff, but your "Knee Cap" soon removed every unpleasant symptom. I had left off the Cap for months, but this winter weather has provoked a return of the symptoms, and now I am wearing the Cap again, and with a renewal of all the beneficial results formerly enjoyed. You may make what use you please of my case.

Yours truly,
JOHN STOCK.

December, 1875.

From the Rev. T. MICHAEL.

DARLOW'S PATENT FLEXIBLE MAGNETIC APPLIANCES.

Halifax, Yorks, March 3, 1876.

GENTLEMEN,—I have received benefit, of a very appreciable character, from wearing one of your Magnetine Appliances on my chest. This time last year I suffered painfully from acute bronchitis, and dreaded a return of the malady. I am happy to be able to say I have been free up to this hour, and desire most sincerely that your effective means of relief may be more widely made known. I may further state that I know a case in which one of your pads has been of great service in strengthening a weak joint. These testimonies are genuine, and are voluntarily sent for such use as may seem good to you.

Yours truly,
T. MICHAEL,
Baptist Minister.

Messrs. Darlow and Co.

From the Rev. GEORGE REYNOLDS.

DARLOW'S PATENT MAGNETINE CURATIVE APPLIANCES.

8, Barnes-street, Stepney,
Dec. 18, 1874.

DEAR SIR,—Having for some time been in a very low nervous state, I was recommended by Mr. Banks, printer, Racquet-court, Fleet-street, to consult you on my case, and by your advice began to wear your Magnetine Appliances; ever since so doing I have been an altered person, my mind has been more vigorous, and my spirits much higher; in fact, I have been quite well. As a rule I have not much confidence in universal remedies, but the results in my own case have been so satisfactory that I have recommended the Magnetine to several of my friends, and am pleased to say that in every instance it has proved beneficial. You are quite welcome to give publicity to this letter, and I shall be happy to answer any inquiries.

I am, yours truly, GEO. REYNOLDS,
To Mr. Darlow. Baptist Minister.

MAGNETINE.—Many sufferers have failed to obtain relief from Magnetism from no other cause than that the magnetic power of the articles worn by them has been too feeble to reach the morbid parts. Messrs. Darlow and Co., therefore, in consequence of complaints they are continually receiving, feel it incumbent upon them to warn the public against many appliances made in imitation of the genuine **MAGNETINE** Appliances, but which, on examination, are found to be articles of very inferior manufacture.

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From the Rev. James T. Campbell, Syderstone Rectory, near Fakenham, Norfolk.
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